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RELIGIOUS MISCELLANY.

CHARLES CHAUNCY, AND JONATHAN MAYHEW.

[From President Quincy's History of Harvard College.]

In the early part of the eighteenth century, the disputes of the Congregational clergy had chiefly turned upon 'the order of the Gospel,' the principles of Church discipline, and the terms of admission to the sacraments. But at this period the spirit of free inquiry began to assail openly many of the doctrines of Calvin, and the view of Edwards met an early opposition from Charles Chauncy, the pastor of the First Congregational Church in Boston. These eminent clergymen were alike devoted to the duties and interests of their profession; but their minds were differently constituted, and the advantages of an extensive command of books and intercourse with society, which Chauncy possessed in the metropolis, Edwards did not enjoy at Northampton. They were opposite not only in religious opinions, but in style, manner, and temperament. In private conversation and in the pulpit, Chauncy used great plainness of language, and sought to excite neither the imagination nor the passions of his audience. In 1742, Chauncy entered the field of religious controversy in a sermon, entitled 'A Seasonable Caution against Enthusiasm,' which he characterizes as 'an imaginary inspiration, mistaking the working of one's own passions for divine communications,' having its cause 'in a bad temperament of the blood and spirits, and properly a disease or a sort of madness.' The best preservatives against such disorders, he regards to be 'adherence to the Bible and to make use of the reason and understanding God has given.'

In the succeeding year he published 'Seasonable Thoughts on the State of Religion in New England.' In this work he speaks, with great directness and apparent reason, concerning the 'bad and dangerous tendency' of Mr Edward's views and conduct in regard to revivals, and considers those who had been instrumental in promoting them as 'having endeavored, by all manner of arts, and in all manner of ways, to raise the passions of hearers to such a height as really to unfit them, for the present, for the exercise of their reasonable powers; and as acting and speaking after such a wild manner as is adapted to frighten people out of their wits, rather than possess their minds of such a conviction of truth as is proper to men, who are endowed with reason and understanding.' In opposition to the doctrines of Calvin, 'that the tendency of man's nature to sin implies his utter and eternal ruin,' and that '*the torments of hell fire for ever*, are included in the death threatened against Adam's *one offence*, and that all his posterity, on account of this one act of disobedience, are exposed to, and may justly have inflicted upon them, these torments,' (which doctrines were the great agents in these excitements,) Chauncy taught, that 'it is in true reason an incredible thing, that the children of the first man, throughout all generations, should, because he committed an act of sin, be subjected to *never-ceasing misery*.' 'The thought only of such a procedure in God is shocking to the human mind, and contradicts all the natural notions we have both of justice and benevolence.' And in direct repugnance to the doctrine of Edwards, that 'all our righteousnesses are nothing, and ten thousand times worse than nothing.' Chauncy maintains, that 'personal, inherent righteousness is necessary, by divine appointment, to salvation, and by this only men become capable subjects of it;' and that, 'in all their parts, the sacred books declare, that men shall be dealt with, in the great day of retribution, conformably to what they have done in the body, and that it will be owing to their own fault, not owing to Adam, or any other being in heaven, or hell, or earth, but wholly to themselves, and to the misuse of the faculties they were endued with, if they are adjudged to misery and not to happiness.'

The insinuations of Edwards, 'of a want of due care in our Colleges to become nurseries of piety,' Chauncy declares 'some take amiss;'—'especially at a time when the prejudices of many against Colleges are strong and operating much to their disadvantage;' and he thus replies; 'I cannot but think we have reason for thankfulness, that these societies are under so good regulation; having those, at their head, who are so capable and well-spirited to serve the great ends of their constitution. I have known the general state of the College in this government, upwards of twenty years; and, if I might not be thought assuming too much, I would venture to say, that it was never, in that time, under better circumstances in point of religion, good order, and learning, than at this day.'

The state of religious controversy was not, however, destined to remain restricted to topics connected with these revivals. A spirit of free inquiry was awakened in the land, and found countenance and encouragement from intelligent laymen, and classes of great influence in the country. Among the controversialists of the period, another eminent divine, younger than Edwards and Chauncy, soon appeared, who united the fearlessness of a martyr to the zeal of a reformer. Jonathan Mayhew was graduated at Harvard College in 1744, in the twenty-fourth year of his age, and in 1747 was ordained pastor of the West Church in Boston. In extent of learning he was inferior to few, if any, of his contemporaries among the clergy; and, possessing a keen wit and an intellectual power, at once attractive and subduing, he was without a rival in vigorous, winning eloquence. The boldness and ardor, with which Mayhew developed his religious views, alarmed the clergy of the metropolis, and not one of their number attended on the day appointed for his ordination. Among the clergy of the vicinity invited by the West Church to be of the council, only two appeared, the Rev. Mr Gay of Hingham, and the Rev. Mr Appleton of Cambridge. The countenance thus given to Mayhew by Appleton was not only indicative of the liberality of his own religious views, but, as he was one of the oldest members of the Corporation of Harvard College and pastor of the Church in Cambridge, where the immediate governors of the institution and the students attended public worship, it was deemed symptomatic of the religious tendencies of the seminary. The opposition of Mayhew's professional brethren postponed, but did not prevent, his ordination. On the second day appointed for that ceremony, the clergy of Boston were not called to the council. To supply their places, fifteen clergymen were invited from the neighboring towns, and eleven appeared; among these, was Appleton, who again gave evidence of his independence and catholicism, by taking part in the services of the day.

The clergy of the town continued to stand aloof from Mayhew after his ordination, hoping to crush him by the weight of their influence. They spoke of him as a heretic, treated his doctrines as dangerous, and refused to exchange with him or to admit him into their association. Two individuals among them are stated to have petitioned the Overseers of the College to exclude him from their board on account of some opinions he had expressed concerning the Trinity; but on the College records no notice exists of such an attempt. This conduct, having the aspect of persecution, increased the popularity of Mayhew; and his zeal, excited by opposition, became more intense and active. In the year 1748 he delivered, and in 1749 published at the request of his hearers, a series of Sermons, in which he canvassed some of the chief doctrines of Calvinism, with a freedom, in that day, altogether unprecedented.

In these discourses the right and duty of every man to exercise his reason in matters of religion, were maintained with great openness and force.

The doctrine, that the apostacy of the first parents of the human race had brought mankind into a state of total ignorance and incapacity to judge of moral and religious truth, he denounced as false and unscriptural. 'If God gives men a revelation, he gives it to be understood by men; he must give it in human language and accommodate it to human capacity; otherwise a second revelation would be necessary to explain the first; and then, why not a third to explain the second, and so on *in infinitum*, and so nothing be really revealed after all.' 'The candle of the Lord,' which was lighted up when 'the inspiration of the Almighty gave him understanding,' was not extinguished by the original apostacy, but has been kept burning ever since.' 'God has given us abilities to *judge even of ourselves, what is right*, and required us to improve them. He has forbidden us to *call any man master upon earth;* and those who in any way discourage freedom of inquiry and judgment in religious matters, so far forth as they are guilty of this encroachment on the natural rights of mankind, set up their own authority against that of Almighty God, are enemies of truth and of the Gospel of Jesus Christ.'

'The divisions and contentions, that have hitherto happened and still subsist, in the Christian Church, are all, in a manner, owing to the unchristian temper and conduct of those, who could not content themselves with *scripture orthodoxy*, with the simple, spiritual worship of the Father, enjoined by our Savior, and with *the platform* of Church discipline enjoined in the New Testament.'

'It is infinitely dishonorable to the all-good and perfect Governor of the world to imagine, that he has suspended the eternal salvation of men upon any niceties of speculation; or that any one, who honestly aims at finding the truth, and at doing the will of his Maker, shall be finally discarded, because he fell into some erroneous opinions.'

'To speak in reproachful language of the moral virtues, which consist summarily in the love of God and man, and an imitation of the divine perfections, comparing them to filthy rags, is absurd, and approaches near to profanity and blasphemy.'

It would be easy to multiply evidence of the irreconcilable doctrines and religious views, which were thus pressed upon the College by the contending theological parties; but enough has been adduced to exhibit the manner and spirit in which they were respectively advanced and defended. From the governors of the College these views of Chauncy and Mayhew received no public countenance; but they were all on terms of friendship with them, and some, of professional intercourse and interchange of ministerial labors. Chauncy and Mayhew were pastors of two numerous congregations, including individuals of wealth, talent, and respectability; and the leaders of the Calvinistic sect perceived, with alarm, that powerful influences in the metropolis of New England were favorable to the religious views those clergymen maintained.

RELIGIOUS SOLICITUDE.

Religious solicitude has been so often connected with extravagance, weakness, fanaticism, fallacious excitement and slavish terror; it has so often subsided, after it came to its crisis, into an awful stupidity, or begotten an outrageous confidence, (for all strong emotion tends to this,) or else as in some instances has resulted in melancholy insanity; that really it has been regarded by some as an impeachment of the understanding to indulge it. There are others probably who, if they do not look upon this anxiety with contempt as a weakness regard it with pity, as a mistake. In other words, they regard it as utterly needless. They are accustomed to think of religion rather exclusively as the quiet discharge of common duties; as being honest and industrious and outwardly decent. They seem to think that religion is not a subject on which the whole of our nature is to be employed—the fervent and earnest, as well as the intelligent and reflecting. They want a religion that is *simply* rational and calm. If they saw one, that was very anxious about his religious character and prospects—if they knew that his feelings often impelled him to seek the shade of retirement where he might meditate and pray—if they knew that he sometimes shed tears of concern over his religious interests, they would involuntarily feel as if this was too much.

Now, whether such anxiety is too much; whether it is more than is demanded by the nature of the case let it be candidly inquired.

Tell me, then,—if any doubt on this subject—do you doubt, because you hold it to be unlawful and improper to be anxious at all? It is too much gravely to propound, and to number up the reasons for this state of mind, and I will defend it rather on the lowest supposition short of the most absolute and impracticable stoicism. Is it admitted then that it is proper to be anxious at all? Were hope and fear, do you suppose, (and the union of these makes anxiety,)—were they intended for any use or exercise? You answer that undoubtedly they were; that they were intended alternately to encourage and to alarm the mind, in order to preserve it from danger and to prompt it to exertion. Now, in moral beings—beings, the very object of whose existence is their moral—their religious perfection and happiness—on what can these principles of hope and fear so properly and directly bear as on religion? What shall call forth their most earnest exercise if this shall not? What shall move us to solicitude and apprehension, if the matter of our happiness, of our salvation shall not? Are the principles of our nature to be turned to every purpose but to the very purpose for which we were created?

But how is the fact? However we might reason about the *propriety* of being anxious, the fact is that we *are* anxious, about every thing on earth that affects our happiness. If religion is excluded from our solicitude be it remembered that it is the only subject of any practical concern that is so. There are anxieties, there are fears and tremblings about every thing else in life, if not about this. Surely anxiety is not so uncommon, so alien to our hearts, that it must be rejected for being unnatural or monstrous. Oh! no: our hearts tell us that there are anxieties for our possessions, our comforts, our friends, our children and every thing that we call ours. Now, amidst all the fears and cares and solicitudes that form a portion of our daily experience, are there none that turn to the perfection and safety of the immortal part within us? Are we forever solicitous about the phantoms of life that we pursue, and does it never occur to us to reflect, what we ourselves are that pursue them, and whither this pursuit—whither this progress of life is conducting us? Or, is it of no consequence what we are, and what is our destination? Who will risk his sense and intellect on the credit of such a proposition? Who does not know that his happiness, and his worth, depend, not upon what he gets, but upon what he is; not upon his possessions, but upon his virtues; not upon what he *has* in this vanishing state, but upon what he SHALL have, in the eternal allotments of his being; in the enduring qualities of his mind?

The only question that remains, then, is whether the virtues of religion; whether a religious temper and spirit; whether, in fine, all that present character and future happiness which are implied in salvation, are of so easy attainment, that there is no need of anxiety about them? And here it is in this very point, that the argument attains its climax. True piety,—real and spiritual virtue—or in other words, real, moral worth, is infinitely the best acquisition we can make. This surely might awaken our zeal, to possess it. But, then, it is also, infinitely the most difficult acquisition that we can make. This addresses our fear; this, if any thing can, must awaken our solicitude. The case is incomparably stronger than the acquisition of property, about which it is thought so lawful to be anxious. To the latter, all the strongest propensities of our nature impel us. But in securing the former, in securing our religious welfare, we have every thing to contend with. We have temptations without; we have foes within. How hard is it to govern our own spirit! How hard is it to preserve a kind, gentle, meek and forgiving temper, in a world of competitions, scalumnies and provocations! How hard to maintain a devout spirit, when material objects so press us on every side, and there are so many evil influences within and without us, to estrange us from God! How hardly shall they that have riches, enter into the kingdom of God! How hardly shall they that have many worldly gratifications and pleasures, or great offices and honors, or idolized children and friends; or else bitter disputes and contentions, bad tempers and habits, sensual desires and vicious propensities—a questionable love of prayer but a positive and unquestionable love of the world—how hardly shall these enter into the kingdom of heaven! the kingdom of purity! It is easier for a camel to go through the eye of a needle, than for such to enter.

Indeed I might appeal to the heathen writers on morals, and it is natural in speaking of the reason and nature of the case to appeal to these oracles of reason,—who though they recommended a far less difficult, and far less estimable virtue, than we are instructed to seek after, insist on more zeal, earnestness and solicitude, than, I fear, is often found among us. No labors, no pains were thought too much; no effort, abstinence or sacrifice was to be spared; no dangers nor hardships were to be shunned, in the attainment of virtue. They needed but the light of reason to teach them that no high excellence was to be attained without laborious and axious effort.—Indeed there is a loftiness of mind, in the writings of some of these mighty dead, which in a sort of Jewish habit we have, of casting contempt on the heathen, we are apt to undervalue and which does most severely reproach our low and worldly views. There was a high sense of the worth of the soul entertained by these sages of the ancient philosophy; there was a solemn interest about its destination; there was a prying inquisitiveness and a boding melancholy, on this great concern, that puts our indifference to shame. Let us not imagine that this indifference is the coolness of philosophy, or the intrepidity of superior intellect. It is not courage about futurity, but it is cowardice, that dares not look to the future, or it is stupidity still more shameful, that perceives nothing there, that should awaken its concern. Let it claim no kindred with philosophy. Let it pretend to no alliance with thought and greatness. He who looks with coolness or contempt on the religious anxieties of his neighbor, has a right indeed to enjoy his opinion; but he must enjoy it in an almost solitary seclusion from the greatest, and wisest, and best men on earth. He might have found some *learned* companions in the last age, but, I trust, he will hardly find them in this. And whatever he may think, he may depend upon it, that, in this, he does not stand among the men of thought and feeling, among the intellectual and the gifted, among the great minds of the world! —*Dewey*.

A PLEA FOR USEFULNESS, ADDRESSED TO MEN OF INFLUENCE, LEISURE, AND WEALTH.

If we understand our relation to the common Father, and to the members of his great family; if we consider the structure and order of society; if we enter into the beneficent purpose of the Christian dispensation, which is to reorganize human society, and to carry its peculiar blessing to every habitation and every heart; if we have any regard for the interests of our race, have ever considered of what improvement it is susceptible, and how that improvement is to be brought about by the combined ministration of many minds and many hands; then we shall feel that we have a part to act from which it would be criminal to withhold ourselves. We shall know, that to live for ourselves, and waste our talents and means on personal indulgences and selfish gratifications, with no inquiry or care whether we aid or injure our fellow beings—we shall know that this is a great sin. We shall be as content to live vagabonds as to live useless.

The man of Influence. God has given him talents, and placed him where others feel them. How will he have them felt? By displaying how skilfully he can bring all around him to subserve his ends and promote his interests, and toil for his aggrandizement or pleasure? This is the purpose to which influence has often been directed; but let him spurn the base selfishness. Let him feel that he holds in trust this gift of heaven—in trust for the advantage and blessing of others; a trust which is abused and forfeited when devoted to his single benefit. Let him feel that he has nothing but what he has received, and that as God has thus 'made him to differ,' so He will strictly inquire of him at last if this difference have made him a blessing or a curse to others. He will, therefore, be persuaded, that even if his own happiness were the end of existence, it cannot be that happiness which grows out of a selfish regard to present gratification; but only that final and permanent good which belongs in heaven to the soul which has applied its powers to effect the great objects of God's paternal love.

The man of Leisure. From whatever causes his leisure may spring, let him remember that it is not an exemption from duty; that it does not banish him from the honorable company of the useful; that it does not exempt him from the obligation, nor debar him from the privilege, of laboring for others, though he have no need of toil for himself. He is rather to regard this exemption from toil for his own sustenance, as an intimation of Providence that he should devote himself to others. Life is not to be wasted in indolence, because God has supplied daily bread without its being earned. Nay, let him earn it by good works. Society has a right to his services. It may imperatively claim from him the hours which are not necessary to himself, and he cannot discharge his duty but by engaging in its service. Let him not, then, be a drone in the great hive of this busy and needy world. There are a thousand objects to which his counsel and time may be advantageously applied. There are the poor to be relieved, the afflicted to be comforted, the wronged to be righted, the wicked to be warned, the ignorant to be taught, the young to be instructed, the arts, the sciences, the cause of humanity, of civilization, of truth, of religion, to be advocated and carried forward; and in some of these labors, why not occupy his time and engross his affections?

The man of Wealth. Let him learn to seek, in its expenditure, not barely his own, but the welfare of others. Why should he squander on himself sums which are adequate to the support of a multitude? Why gratify himself only, when he might gratify thousands? Why devote to luxuries and amusements, which perish with the money that is paid for them, sums which might constitute him a public benefac or? which might provide abodes for the miserable during centuries, might lay the foundation of institutions where the ignorant of generations yet unborn should find instruction, might be promoting the progress of truth and human improvement for ages to come? Why leave behind him no monument of his privileged existence, except his tombstone—which can only serve to remind men that he was rich and worthless;—when he might build one that should make his name familiar and dear as long as earth shall stand? One would think that even selfishness would persuade, I was going to say would *tempt*, the rich man to a generous bestowment of his treasures. Let him remember, also, that they are not his own, except as they constitute part of his earthly trial, and that he must answer for their use to Him who bestowed them. He will then be unable to squander them selfishly and unprofitably. Let him study the rule of human duty, let him reflect what is due to his Maker and his fellow creatures, let him think of the future as well as the present, of the end as well as the enjoyment; and he will not—he will not *dare*—follow that miserable company of selfish beings who have thought of nothing beyond themselves, and of whom nothing is remembered but that they were rich; who have thrown away, with a folly inconceivable to a generous mind, their golden opportunities of spreading knowledge and happiness around, and showering blessings on the world. If such a one hears me, I speak to him as to an accountable creature of God; and entreat him to reflect upon his obligation to be useful. I exhort him to remember that wealth can be of any value to him only until his death; but that there are objects of private charity, of public good, of lasting beneficence, which would outlive him and his heirs, and which he would rejoice to meet as witnesses for him in the day of the Lord. I exhort him, by his faith in the gospel, by his hope of heaven, to give diligent heed to the words of the apostle; 'Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth all things richly to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life.'—*H. Ware Jr.*

THE AIM OF CHRISTIANITY HIGHER THAN MANY SUPPOSE.

The error, the self-deception, is but too common, that religion is but an occasional concern; that it consists only of certain exercises,—for example, of prayers, of reading the scriptures, of the services of the Sabbath; and, now and then, of pious thought and conversation; and that it is a concern peculiarly of particular persons, as of the ministers, and professors of religion. There are those who have no association of religion but with the Church, and the Sabbath, with the lecture room, and with prayers. There are those, too, who think that they are Christians, because they are confident that they have a right Christian faith, and have made a public profession of it. And there are those, who think themselves to be safe in the anticipation of their final account, because they have made no profession, and have therefore broken no promises; because they have made no pretensions to piety, and therefore are not hypocrites. We dare not make an estimate of the comparative dangers of these errors. But we dare pronounce them all to be indubitable evidences of a low and mean and most unworthy view of religion. The obligation of prayer, of reading the scriptures, and of the observance of the ordinances of the gospel, is indeed as certain, as it is that the authority of Christ is the authority of the Father who sent him. But Christianity itself has an infinitely higher aim. It looks at once beyond and above every thing that is visible, and penetrates to the deepest recess of every heart that is given up to it. It would bring every faculty of every individual into the service of God; every thought and word, every feeling and action, into the circle of our duties as accountable and immortal beings. It would make all time holy, and every day a Sabbath. To do all things in the name of the Lord Jesus, we must aim at least, in all things to keep the Lord Jesus in our remembrance. We must not only pray to God in his name, and in his name, or, as his disciples, read the scriptures, and profess our faith; but we must cultivate and strengthen, by habitual care and exercise, Christian tempers and Christian affections. We must not only sometimes talk *of* religion, but all our conversation must be *consistent with a religious, a Christian character*; consistent with our principles and hopes as Christians. Prayer, the Scriptures, the Sabbath, and the ordinances of the gospel, are but means of religion; means, indeed, of inestimable worth; because, by their right application, they will make us to be partakers of the divine nature, by delivering us from the corruptions that are in the world through lust. But if they do not extend a sanctifying influence to our tempers and affections, and through them to our conversation and conduct; if they do not make us *live* better—more to God—more in the character of Christians—if they are not means of bringing down, and of mortifying our pride and vanity; of subduing our envy and anger and love of the world; of strengthening Christian principles and motives within us, and of giving a heavenward tendency to our desires and efforts: they will not be, to us, means of final happiness. Would that each one of us were so deeply impressed with this sentiment, as never to forget,—never to lose sight of it. The service to which God calls us is not merely the profession of a creed, or any mere external acts of worship. It is a life of habitual devotion to him, in obedience to the commands of our Lord Jesus Christ. It is, whether we eat or drink; or, whatever we do, in thought, in word, or in deed, to do all in the name, or by the authority, of Jesus; to do all in the character of his disciples, and thus, to the glory of God.

Let us not then be satisfied with narrow and superficial views of the objects of Christianity, with respect to our character and conduct in this world. And that we may be Christians, and may look with humble confidence to a Christian's reward, let it be our first care, to keep our hearts with all diligence, since out of them are the issues of life.—*Dr Tuckerman*.

RELIGION OF THE PRESENT DAY.

The excitement of the passions, rather than the elevation of the soul to God and the cultivation of the heart, seems to be the religion of a great many of the present day. Of the crowded and deeply affected audiences that hang in breathless silence on the popular preachers in the church, the chapel, and the meeting house, and fancy themselves so powerfully impressed by the discourses of their favorite minister, how few comparatively, are found spending their hours in the closet, plying the work of mortification of sin, promoting the spirit of charity, communing with God, and rising on the wings of faith and hope to the contemplation of eternity. My opinion then is, that the number of *real* Christians is greatly increased, but that, in general, they are not eminent ones, so far as relates to the higher class of devotional and personal excellences. Religion is spread over a wider surface, but in these things, it has lost in depth what it has gained in breadth; it is the religion of activity rather than of meditation, of imagination rather than the heart; of the place of public resort rather than the retirement of the closet; and with the bustling spirit of proselytism, does not blend enough of the deep conviction, elevated devotion, and patient self denial of martyrdom.—*Rev. J. A. James*.

ULTRA UNIVERSALISM.

It is maintained by some among us, that punishment is confined to the present state; that in changing worlds we shall change our characters; that moral evil is to be buried with the body in the grave. As this opinion is spread industriously, and as it tends to diminish the dread of sin, it deserves some notice. To my mind a more *irrational* doctrine was never broached. In the first place, it contradicts all our experience of the nature and laws of mind. There is nothing more striking in the mind, than the connexion of its successive states. Our present knowledge, thoughts, feelings, characters, are the results of former impressions, passions, and pursuits. We are at this moment what the past has made us; and to suppose, that, at death, the influences of our whole past course are to cease on our minds, and that a character is to spring up at war with what has preceded it, is to suppose the most important law or principle of the mind to be violated, is to destroy all analogy between the present and the future, and to substitute for experience the wildest dreams of fancy. In truth, such a sudden revolution in the character, as is here supposed, seems to destroy a man's identity. The individual thus tranformed, can hardly seem to himself or to others the same being. It is equivalent to the creation of a new soul.

Let me next ask, what fact can be adduced in proof or illustration of the power ascribed to death, of changing and purifying the mind? What is death? It is the dissolution of certain limbs and organs by which the soul now acts. But these, however closely connected with the mind, are entirely distinct from its powers, from thought and will, from conscience and affection. Why should the last grow pure from the dissolution of the first? Why shall the mind put on a new character, by laying aside the gross instruments through which it now operates? At death, the hands, the feet, they eye, and the ear perish. But they often perish during life; and does character change with them? It is true that our animal appetites are weakened and sometimes destroyed by the decay of the bodily organs on which they depend. But our deeper principles of action, and the moral complexion of the mind, are not therefore reversed. It often happens, that the sensualist, broken down by disease, which excess has induced, comes to loathe the luxuries to which he was once enslaved; but do his selfishness, his low habits of thought, his insensibility to God, decline and perish with his animal desires? Lop off the criminal's hands, does the disposition to do mischief vanish with them? When the feet mortify, do we see a corresponding mortification of the will to go astray? The loss of sight or hearing is a partial death; but is a single vice plucked from the mind, or one of its strong passions palsied, by this destruction of its chief corporeal instruments?

Again; the idea that by dying, or changing worlds, a man may be made better or virtuous, shows an ignorance of the nature of moral goodness or virtue. This belongs to free beings, it supposes moral liberty. A man cannot be made virtuous, as an instrument may be put in tune, by a foreign hand, by an outward force. Virtue is that to which the man himself contributes. It is the fruit of exertion. It supposes conquest of temptation. It cannot be given from abroad to one who has wasted life, or steeped himself in crime. To suppose moral goodness breathed from abroad into the guilty mind, just as health may be imparted to a sick body, is to overlook the distinction between corporeal and intellectual natures, and to degrade a free being into a machine.

I will only add, that to suppose no connexion to exist between the present and the future character, is to take away the use of the present state. Why are we placed in a state of discipline, exposed to temptation, encompassed with suffering, if without discipline, and by a sovereign act of omnipotence, we are all of us, be our present characters what they may, soon and suddenly to be made perfect in virtue, and perfect in happiness?

Let us not listen for a moment to a doctrine so irrational, as that our present characters do not follow us into a future world. If we are to live again, let us settle it as a sure fact, that we shall carry with us our present minds, such as we now make them; that we shall reap good or ill according to their improvement or corruption; and, of consequence, that every act which affects character will reach in its influences beyond the grave, and have a bearing on our future weal or wo. We are now framing our future lot. He who does a bad deed says, more strongly than words can utter, 'I cast away a portion of future good, I resolve on future pain!'—*W. E. Channing*.

A SUGGESTION RESPECTING VICARIOUS PUNISHMENT.

But it is time to ask, which of the purposes of punishment can be answered by inflicting evil on the innocent, as a substitute for the guilty? Suppose the policy to be adopted in a family, and the father, or the mother, or the only dutiful son, should be punished as a substitute for a number of guilty children and servants—and punished not only for offences which had been committed, but also for all they might afterwards commit; would this policy be likely to reform the disobedient, or restrain them from further transgression? would this operate as a salutary admonition to such children or servants as had not yet ventured into the path of vice? would it be honoring a righteous law which threatened evil to none but the disobedient? would it show that the parent had a sacred regard to his law, and to virtuous conduct, and a just abhorrence of virtue? A law which threatens punishment to the disobedient, implies a promise of exemption to the obedient. How then can either the law or the lawgiver be honored by conduct which sets aside this wise and righteous principle of governments, and so perverts justice as to punish the innocent as a substitute for the transgressor? Similar questions would occur, should the dreadful principle be adopted in schools, or in any form of civil gov-

ernment; and I can discern no satisfactory answer which could be given in either case.
Dr Hopkins, however, has told us, that in the sufferings of the Son of God as our substitute, 'there was a much greater manifestation and expression of the divine hatred of rebellion, than if every sinner had been punished, and the penalty of the law were inflicted on all transgressors without exception.' But on what principle could he have made this bold assertion? Could a father make a greater manifestation of his hatred of rebellion in his family, by punishing a righteous child, as a substitute for ten disobedient ones, than by treating each child according to his own character and conduct? Suppose the obedient son has offered to suffer as a substitute for his guilty brothers and sisters, is there on earth a good parent who could inflict on him the punishment due to the others? If such a parent should be found, what good man in his right mind could witness the vicarious punishment, without suspecting the father of being in a state of insanity? Can then our Maker be honored by ascribing to him conduct so repugnant to the dictates of common sense and the established principles of equity?—*Noah Worcester.*

A SHORT PARAGRAPH FOR CALVINISTS.

It is assumed by Calvinists that, at the æra of creation, the Maker of mankind had announced the infinite penalties, which must follow the violation of his law; and that their amount did not exceed the measure which his abhorrence of wrong required. Now I would note in passing, that this announcement to Adam of an eternal punishment impending over his first sin, is simply a fiction; for the warning to him is stated thus; 'In the day that thou eatest thereof thou shalt surely die;' from which our progenitor must have been ingenious as a theologian, to extract the idea of endless life in Hell. But to say no more of this, what notions of veracity have we here? When a sentence is proclaimed against crime, is it indifferent to judicial truth, upon whom it falls? Personally addressed to the guilty, may it descend without a lie upon the guiltless? Provided there is the suffering, is it no matter where? Is this the sense in which God is no respecter of persons? Oh! what deplorable reflection of human artifice is this, that Heaven is too veracious to abandon its proclamation of menace against transgressors; yet is content to vent it on goodness the most perfect. No darker deed can be imagined, than is thus ascribed to the source of all perfection, under the insulted names of truth and holiness. What reliance could we have on the faithfulness of such a Being? If it be consistent with his nature to *punish* by substitution, what security is there that he will not *reward* vicariously?

I ask again, whether justice regards only the infliction of suffering, or its quantity, without caring about its direction? Was it possible for the stern righteousness of God freely to forgive the penitent? And how was the injustice of liberating the guilty mended by the torments of the innocent Jesus? Here is the verdict against sin,—'The soul that sinneth, it shall die.' And how is this verdict executed? The soul that had sinned does *not* die; and one 'that knew no sin' dies instead. And this is called a divine union of truth and mercy; being the most precise negation of both, of which any conception can be formed.

First, to hang the destinies of all mankind upon a solitary volition of their first parents, and then let loose a diabolical power on that volition to break it down; next, to vitiate the human constitution in punishment for the fall, and yet continue to demand obedience to the original and perfect moral law; again, to assert the absolute inflexibility of that holy law, yet all the while have in view for the offenders a method of escape, which violates every one of its provisions, and makes it all a solemn pretence; further, to forgive that which is in itself unpardonable, on condition of the suicide of a God,—is to shock and confound all notions of rectitude, without affording even the sublimity of a savage grandeur. This will be called 'blasphemy;' and it is so; but the blasphemy is not in the words, but in the thing, and the thing, Calvinism is responsible for.

Unitarians are falsely accused of representing God as 'overlooking man's guilt.' They hold, that no guilt is overlooked till it is eradicated from the soul; and that pardon proceeds, *pari passu*, with sanctification.—*J. Martineau.*

CHRISTIAN REGISTER.

BOSTON, JANUARY 30, 1840.

GROUNDS OF AGREEMENT AMONG UNITARIANS.

We alluded, in our last paper, to the want of a just and proper sectarian spirit among Unitarians, the want of earnest and associated efforts in advancing those religious views and opinions, which they profess to regard as 'the truth as it is in Jesus.' The objection, which some bring to these associated efforts, the ground, on which they refuse to aid in them, is a want of harmony and correspondence between their religious opinions and the opinions of others. With many of the Unitarian denomination they do not sympathise upon all points, they do not adopt or approve of some of the views, which they have publicly avowed and advocated, therefore they will not recognise any sectarian ties, or unite in any extensively associated efforts for the diffusion of truth. Is this a valid objection? Has it a foundation in fact? Are there not certain great fundamental truths, principles, ideas, received in common by all Unitarians, to uphold and advance which they can all zealously unite, without any infringement of individual liberty or violation of individual conscience, and in upholding and advancing which, they may do good service to the cause of practical religion and the spread of Gospel truth? It seems to us that there are. We would be the last to have the fetters of a creed, or the oppressive rule of a sect, put upon individual liberty. In relation to all matters both of truth and duty, speculation and practice, we would have every man 'fully persuaded in his own mind,' and in the remarks we have made, and further propose to offer, we disclaim all intention of interfering with individual liberty, or of holding up to censure or condemnation those, whose feelings or principles constrain them to stand by themselves. We only wish to show them, that without any sacrifice of independence of thought or action, it is possible for them to cherish and express a closer sympathy with others than they now permit, and to aid and unite in efforts for the diffusion of truth and the promotion of holiness, to which they now neglect to contribute.

As a matter of fact we suppose, no two minds perfectly harmonize in their religious faith and conceptions. But they may have a general agreement in some great principles or ideas, in respect to which they can sympathise, and in defence and furtherance of which they can co-operate. And we contend that among Unitarians, these individual differences are less, certainly as little, that this general agreement is greater, certainly as great, as among any other denomination of Christians. Take first our doctrine, our idea of God, the great object of all religion. Here certainly there is less confusion and greater harmony in our conceptions, than among Trinitarians. Trinitarians are united, are agreed only in the name, Trinity. The moment they come to explain their faith, to determine what the Trinity is, and to set forth their idea, their conception of it, they differ from each other as widely almost as they do from Unitarians. Some insist that in the Godhead are three persons, the Father, the Son, the Holy Ghost, and that these *three* are *one* God, the same in substance, equal in power and glory; that these are really *three distinct* persons as much so as Peter, James and John, and that *each* of *them* is *God*. Others say the Father, Son, and Spirit are *three proper distinct* persons, entirely equal to and independent upon each other, yet *making up* one and the same Being. These do not admit that each of these persons is by himself God. They insist that the *Father alone* is not God, &c. Others contend for a Trinity of persons in the Godhead and an equality of perfections, yet say the Son was *begotten* of the Father and the Spirit *proceeded* from the Father and the Son. Others again seem to hold this idea, that there is one Infinite, Eternal Mind, 'and *three somewhats*,' that are not *distinct minds*. And so on ad infinitum. We can scarcely find two Trinitarians, who agree in their conceptions, or will unite in adopting the same explanation of this doctrine; yet they all unite in using the word Trinity, in believing this, in their judgment, most essential doctrine, and zealously co-operate in upholding and advancing it. Now there is certainly less confusion, less contrariety of opinion among Unitarians upon this point. There are unquestionable differences of opinion among them in respect to the person and offices of Jesus Christ, his rank in the scale of being, the nature and degree of his intimacy and union with the Father. But they all, from the high Arian to the Humanitarian, believe him to have been *created*, to be inferior to, and in every respect dependent upon the Father. They believe the Father to be one distinct, supreme, perfect Being, God over all, alone to be adored, loved and served as God. This is their great, simple, fundamental idea of God. In this they all agree. Upon the basis of this great truth they can all unite, and in efforts to maintain and advance it, they can zealously co-operate. And if they believe it to be the great doctrine of the Bible, a part of the faith once delivered to the saints, ought they not to be unitedly zealous in its behalf, and active in its propagation. Some perhaps may say, this is a point of no great practical importance, that whether a man believe in the Trinity, or unity of the Godhead, he may have the spirit of Christ, and abound in Christian graces and virtues, which is the only essential matter. True! And so a Hindoo may be a good and devout man. The sentiment of religion and the principle of virtue may be cultivated in his heart. He may be an humble and sincere worshipper of his gods, and faithful in all moral duty, so far as that duty is known to him, one of those workers of righteousness, whom 'in every nation' God will accept. Yet we should not feel it to be the less our duty, if we have the opportunity and the means, to endeavor to enlighten him, to give him ideas of God and religion, more just, elevated and true. In one aspect, the belief in the Trinity or Unity may be a question of no practical importance, i. e.; a person may be a sincere and acceptable Christian, whichever opinion he may adopt. Under another aspect this point is one of great practical importance, not so much on account of its direct influence upon individual character, as because of its influence upon the formation of religious opinions and the whole form of faith. With the doctrine of the Trinity several other doctrines are connected, as the stream with the fountain. They flow from it, and depend upon it. Whoever receives the Trinity, will receive these other doctrines. His opinions respecting the terms of salvation, the mode of reconciliation, and the whole plan and means of redemption by the Gospel of Christ, will all be determined, or at least, more or less modified, by his believing in the Trinity or Unity of the Godhead.

It is for this reason that we have never objected to the epithet 'Unitarian' as designating us from our brethren of other denominations. We are aware that some have especially regretted that this name was selected, and others object to any name but that of Christian. For ourselves we cannot entirely sympathise in this feeling. We claim the name of Christians, and are ready to allow that claim to all who profess belief in the Gospel of Christ, and would have a spirit of love, of enlarged and enlightened charity pervade all who thus believe. But as Christians are, and probably always will be, separated into denominations, holding different opinions upon many points, there is a convenience in names to designate and distinguish these denominations. And for ourselves we know of no name more appropriate on the whole than Unitarian. It is derived from the great truth, that lies at the foundation of our system of religious belief, a truth which guides our interpretation of Scripture, and more or less modifies all our religious opinions. We are as ready therefore to be called 'Unitarians,' as 'Congregationalists,' or 'Liberal Christians;' as ready to take a name derived from the great idea or doctrine of our faith, as one derived from the particular form and spirit, in which our Churches are constituted and governed. We are the more ready, inasmuch as there are many Trinitarians who are 'Congregationalists,' and some Trinitarians who are, and some Unitarians, we fear, who are not, 'Liberal Christians.'

The doctrine of the simple unity, the sole and absolute supremacy of God, the Father, that he alone is uncreate, infinite and eternal, the source of all power, wisdom, mercy, truth and love, is the great feature, in the faith of those who are called Unitarians. Upon this they can all unite, in this they can all sympathise, for the defence and furtherance of this great truth, they can all co-operate, without any infringement of individual liberty. We shall point out other grounds of union in our next.

CRUEL TREATMENT IN AN ORTHODOX CHURCH.

The letter, from which the following is an extract, was addressed by a Unitarian lady of most excellent character to the Presbyterian minister of Baton Rouge, whose church she attended while residing in that place, in consequence of his having rudely and publicly denounced her faith, because it was that of Unitarians, and forbidden her, on this account, to approach the communion table. What rendered this treatment peculiarly painful to her, was, that her husband lay dangerously ill, at the time, and she went to church, on that Sunday, especially needing and hoping to find strength and consolation in commemorating her Lord and Master, in the way of his appointment. The lady is well known in this vicinity, and was passing the winter at Baton Rouge for the benefit of her health and that of her husband.

'Be not surpri-ed, my dear Sir, that I should address you. I have not had the opportunity of talking with you, which I think I had reason to anticipate, and I believe it is right to say to you, as I have said to others, you have not 'dealt justly with the stranger's heart.'

Your first invitation to the communion table, when I was present, was such as I could with propriety accept; I did so with much satisfaction, for it is more than fifteen years, that I have obeyed that plain and sweet *command* of our blessed Savior, 'do this in remembrance of me.'

At the time you so plainly forbade the Unitarian a seat at the table of our common Lord, the effect of my grief and disappointment was less under my control, because my feelings were made particularly tender by my husband's illness and many apprehensions I felt on account of it. To God alone I looked as the judge of my heart; to Him alone, are you and I responsible; and I believe He accepted my *wish* to do, what I thought my duty, when the *power* was denied me. I thought then, it could not be your own heart, which dictated a disregard to the feelings of another; but if you were influenced as I have since had more reason to believe, would it not only have been more kind, but was it not your duty, to speak to me in private and so save my feelings from being wounded in so public a manner? I have reason to believe it was generally thought, you alluded particularly to me.

I would not touch upon points where we differ; but I would respectfully ask you, if you look with a single eye upon the fulfilment of your Master's mission, when instead of attracting *many* to the table of our Lord, you bid some 'stand back' whose impressions of duty you know not, or the sincerity of their desire to fulfil it? Think you, my dear Sir, there will be need of '*many* mansions' in our Father's house, if only such can be admitted there, who agree perfectly in sentiment here?

The peculiar circumstances, under which I have been placed, since I have been in this country, have made this trial of my feelings more severe. I was forced to leave devoted friends, to seek health in a warmer climate than my own; still I hoped for much happiness, for I was early taught, a southern heart never failed to offer hospitality and encouraging kindness to the stranger.

Sickness has well nigh made my heart faint—death has tried the deepest feelings of my soul; but I have looked around me *almost* in vain, for the soothing support of sympathy. Severely as I have felt this trial, I have endeavored to bless it as one, from which I must reap a benefit to my strength of mind and power to 'suffer all things.'

I have been avoided because I was a Unitarian, and by those, who, as I think, know not what the Unitarian's belief is. But the more I have been, or may be persecuted for my belief in Jesus, the more I will bless God for having guided my heart to that faith, which teaches us to 'love one another.'

I have been accustomed to think I might under any circumstances, look undoubtingly to the *minister of God*, as the stranger's friend, and I could have wished that at some future day, when all that was discouraging should have passed away, I might say to *you*, 'I was a stranger, and ye took me in.'

Farewell, and may God bless you.

Very respectfully, yours."

PERFECTIONISM.

Nearly all the Calvinistic Presses are, about this time, at war with the 'Perfectionists,' a class of Christians, who believe and teach, that man can attain to, and ought to strive for, 'sinless perfection,' in this life. The Oberlin Institute, (Ohio,) seems to be regarded, at present, as the place where this 'dangerous heresy,' as it is called, is most rife; and accordingly that is the object of general attack. Even Dr Woods of Andover has earnestly engaged in the controversy, as appears from an elaborate article of his in the last number of the American Biblical Repository. For ourselves, though aware of errors both in speculation and practice prevalent at Oberlin, yet we think that there are dogmas and customs, of far worse tendency than those, in all Orthodox Churches, which able theologians and faithful pastors would do well by exercising at least a part of their influence in attempts to change—as for instance, the doctrine of hereditary total depravity, which prevents so many from exerting the moral powers God has given them, and the use of creeds and covenants by which multitudes are deprived of the 'liberty wherewith Christ hath made us free.'

CONCESSIONS OF TRINITARIANS.

It has long seemed to us that one who should collect together the concessions of Trinitarians as regards the meaning of the proof texts commonly relied on in support of the doctrine of the Supreme Deity of Jesus Christ, would do a good service for the truth. Were this task thoroughly accomplished, every one would be enabled to see at a glance that there is hardly a single passage in the Bible, that has ever been supposed to favor the idea of a trinity of equal persons in the Godhead, which has not been so explained by one or another respectable orthodox commentator as to render it consistent with the views of Unitarians. For instance—Heb. i. 8, 9; 'and unto the Son, he saith, thy throne, O God, is for ever and ever.' What text has been more relied on than this, to prove the nature of Christ to be the same as that of God? And yet we happen to have before us the explanations of two distinguished trinitarian divines, which represent the text as referring, not to the *nature* of Jesus, but to his *office*. One of these explanations may be found in Prof. Stuart's Commentary on the Epistle to the Hebrews, Vol. 2, p. 58. He remarks thus: 'Does the word, *God*, here denote the *divine*, or the *kingly* nature or condition of the Messiah? Most interpreters, who admit the doctrine of the Savior's divine nature, contend for the first of these senses; as I have myself once done, in a former publication. But further examination has led me to believe, that there are grounds to doubt of such application of the word, *God*, in this passage. The king, here called *God*, has for himself a GOD, 'thy GOD hath annointed *thee*;' and the same king has associates, i. e. others who in some respects are in a similar condition or office,' &c. The other orthodox divine to whom we referred as giving a similar explanation, is a writer in the Biblical Repository for Jan. 1839. His words are these: 'Here the Son is addressed by the title God; but the context shows it is an official title, which designates him as a King; he has a kingdom, a throne, and a sceptre, and in verse 9, he is compared with other Kings who are called his fellows; but God can have no fellows. As the Son, therefore, he is classed with the Kings of the earth, and his superiority over them consists in this, that he is anointed with the oil of gladness above them, inasmuch as their thrones are temporary, but his shall be everlasting.'

Why will not some one who has leisure and books set about collecting the concessions of our orthodox brethren, in regard to the meaning of those passages of the Bible commonly quoted in support of the doctrine of the Trinity?

IS THERE A REVIVAL IN BOSTON?

The 'Puritan' of last week says: 'The inquiry is often made, whether there is a revival in Boston? We have been at some pains to ascertain the state of things in different churches, and are satisfied that though there are individual cases of interest here and there, there is no more in the aggregate, than might perhaps be found at any other time.'

SECTARIAN COLLEGES.

A writer in the Presbyterian Christian Observer, published at Philadelphia, says: 'As I have for years had something to do with young men who are preparing for college, I have been at no small pains to obtain authentic information respecting most of the colleges in our country—their religious character—the course of instruction—the state of morals, and the expenses of each. It is with pain and mortification that I have been forced to the conclusion, that there is not, from the Hudson to the Potomac, a college to which I could advise a friend, out of this city, to send his son. Accordingly, I find that most of the teachers advise their pupils to go to the New England colleges.'—After remarking that the University of Philadelphia supplies but partially the wants even of the inhabitants of that city itself, he adds: 'From the best information I can obtain, there are as many of the youth of our own city who go abroad to college, as are educated here. Formerly, a large number of these were accommodated by colleges in the vicinity, chiefly at Princeton and Carlisle. These, however, have become of late years so exclusively sectarian, that they do not at all meet the wants of that liberal minded portion of the community, who demand from our colleges what may be properly denominated a 'liberal education.' There will be in every community some who will give a preference to *sectarian* institutions. For such we have ample provision already. But the more enlightened and intelligent classes will not be satisfied with these institutions. They demand in our colleges something more than the narrow, partial course, which consists chiefly in forming a 'strait jacket' for the mind during the period of its developement. What we need, and what we must have, is a college, which shall be so decidedly religious as to furnish security for the moral character of its pupils, and, at the same time, so liberal and catholic, that all denominations may have entire liberty of thought and the full enjoyment of their denominational predilections.'

As to the vice of *sectarianism*, not a few of the New England Colleges have somewhat to answer for. With the exception of Harvard University, we know of hardly one, that is unobjectionable on this score; some of them, as Amherst for instance, are almost intolerable.

Jan. 25, 1841.

Messrs. Editors,—Do you see the 'Practical Christian,' a religious paper, published, I think, at Mendon? There is a communication in the two last numbers that might interest and edify a portion of the readers of the Register. The communication referred to is an article, I presume from the initials of the signature and other circumstances, from the pen of Rev. Mr Lamson of Berlin. It is an account of a case of discipline and excommunication in which he was particularly interested, and in the management of which he bore a conspicuous part.

I merely direct your attention to these articles. Whether they would be suitable for the columns of your paper, you of course are the judges. But the spiritual pride, arrogance and assumption manifested by the church and its pastor, it seems to me, ought to be known. Such cases as this are not of unfrequent occurrence, and the sooner the public is disabused of such popery and inquisition the better.

Truly, &c.

A CONSTANT READER.

We have not seen the papers referred to by our correspondent. Will he, or some other one, have the goodness to send them to us?

WAS THE ATONEMENT, PUNISHMENT?

The doctrine of the atonement is now a topic of earnest discussion in most sections of the Church. We rejoice in this, for it is a subject on which the mass of the people need light. The views that have heretofore prevailed in regard to it, must yield to more Scriptural and correct ones, before Christianity can have 'free course and be glorified;' and we are happy to find that where orthodox theologians, holding different opinions, have been long in the habit of freely expressing them, approaches have been gradually made towards what Unitarians regard as the true Christian doctrine of the Atonement. We happen to have an example, illustrative of this fact, now before us, in the last number of the Philadelphia Observer, a 'New School' Presbyterian paper, in which the Editor, under the words that stand at the head of this article, expresses himself as follows:

'Was the Atonement, punishment? Does God in the administration of his righteous government, literally *punish* the *innocent* for the sins of the guilty? Is there *justice* in a proceeding of this kind? And does the *law* of God recognize this mode of dealing out retributive justice? Were the sufferings which Christ endured, the *literal penalty* which transgressors of the divine law are condemned to suffer?—Intelligent Christians who have adopted no theory on this subject, and have studied their Bibles with attention, without knowing that there is any disagreement in the church on these questions, answer them correctly. They will ponder them, and then say—'the death of Christ makes atonement—propitiation for sin; but was not punishment in the appropriate and proper use of the term. The literal penalty of the broken law—spiritual and eternal death, was not inflicted on the Savior. But "He died for our sins" according to the Scriptures. He was "wounded for our transgressions, and bruised for our iniquities."'

Now what is this but Unitarianism? The great error of orthodoxy on this subject, which we have all along been opposing, is, that our Heavenly Father, for the sake of a full satisfaction, did inflict, in the way of *punishment*, on the *innocent* Jesus, the entire penalty supposed to have been threatened by God against mankind for transgressing his laws. But this error seems to be rejected by the writer of the paragraph we have quoted. Precisely what ideas he had in his mind when he wrote, we do not know; but certain we are that, as regards the language he has employed, Unitarians are willing to adopt it all as expressive of their own belief. They hold and teach the doctrine of 'atonement,' 'propitiation' &c., in the Scriptural sense of these terms; they believe and say, with the Editor of the Observer, that, though the Savior did not suffer 'the literal penalty of the broken law,' yet that 'he died for our sins according to the Scriptures; was wounded for our transgressions, and bruised for our iniquities'—i. e. *on account* of our sins, transgressions, and iniquities.

THE POPE'S CIRCULAR LETTER.

We find, in the last New York Observer, a translation of an 'Encyclical' or Circular Letter recently addressed by 'OUR MOST HOLY LORD Gregory XVI, by Divine Providence, Pope,' to all the higher Ecclesiastics of the Romish Church. A brief extract from this document may not be uninteresting to some of our readers.

'ENCYCLICAL LETTER of Our Most Holy Lord Gregory XVI. by Divine Providence Pope, to all Patriarchs, Primates, Archbishops and Bishops

'GREGORY XVI. POPE.

'Venerable Brethren,—Health and the apostolic Benediction.

You will know, Venerable Brothers, how great are the calamities with which the Catholic church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds, heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word you know that there is almost no kind of effort or machination which is not employed, to overthrow from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

Indeed, are we not, (Oh, how shameful!) compelled to see the most crafty enemies of the truth raging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander; but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skilfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with farmers? Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or cavilling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth into their nets, and induce them to desert the Catholic faith.'

A SIGN AND A MEANS OF A PEOPLE'S PROSPERITY.

We take the following excellent remarks from an Inaugural Address, recently delivered by J. M. Morehead, Governor of North Carolina. Happy would it be for the country, if all magistrates were in the habit of uttering such sentiments, and the people not only approved, but endeavored to act always and everywhere in accordance with them.

'Nothing so surely indicates the happiness and prosperity of a people, as numerous school houses well filled, during the week, and Churches well crowded on the Sabbath—and the latter is sure to follow the former. If we desire to perpetuate our glorious political institutions, we must give to all our people moral and intellectual cultivation. That man who improves his intellect for six days in the week, and, on the seventh endeavors to give it the proper direction, from the precepts of our holy religion—who learns to do unto others as he would they should do unto him—*that man will never become a tyrant—and he can never be made a slave.*'

EVANGELICAL MISSIONARY SOCIETY.

We desire to call the particular attention of our readers in the city to the notice of a Sermon to be preached before the Massachusetts Evangelical Missionary Society. This Society is one of our oldest, most important and valuable benevolent associations. The great object of the Society is to assist feeble Churches, to sustain preaching, and the ordinances and institutions of the Gospel, in those places, where they cannot be sustained without aid from abroad. There are many such places in our own Commonwealth and in other parts of New England. The Society has frequent and strong calls made upon it for assistance in this way, and its records will show that it has been a faithful and wise steward of the funds entrusted to its care. The appeal which it now makes to the public will not, we feel persuaded, be unheeded by those, who love to uphold and perpetuate the institutions of religion.

RECENT PUELICATIONS.

The Christian Teacher, a Theological and Literary Journal. January 1841. London: John Green.

From this good number of a valuable English Periodical, just received, we take the following brief passage, which occurs in a discourse delivered in 1830, by Rev. J. Blanco White, A. M. of Oriel College, once a Roman Catholic, afterwards an Episcopalian, and more recently a Unitarian.

'Thus far have I endeavored to trace the views of scripture in regard to the existence of heresies and divisions in the Church; but I cannot conclude without touching upon the *relative* duties which result from the preceding statements.—The whole, however, of these duties may be summed up in one word—Charity. But let me not be misunderstood, as if I would hide under the loveliness of that name a careless indifference to Christian truth. It is a most sacred duty to oppose what we conceive to be *unscriptural* error; but, on the other hand, it is still a more Christian duty to oppose it under a humble conviction that the infallibility of the scripture does not confer a similar gift upon us. God in his wisdom has thus wonderfully provided the means of improving our minds, without injury to our hearts; of leading us to all substantial truth, without destroying our sympathy for those whom we conceive to be wrong. Want of *intellectual* sympathy is the very essence of bigotry, while bigotry is the most effectual hindrance to the preservation of Christian faith in the hearts of the wavering, as well as to the recovery of those who have deserted Christ for a false philosophy. We should indeed contend for 'the Faith which was delivered to the saints;' but we should contend in the Christian spirit. However clear the *remote* logical connection of certain points, with the 'truth as it is in Jesus,' may be to *us*, let us beware of making the whole of Christianity stand or fall with our systematic deductions. Far be it from the ministers of the gospel to tamper with false views, or lax systems of scriptural interpretation. But let them bear in mind that positive declarations that whoever maintains certain views *must* be an infidel, are likely to force that necessity upon many whose imperfect faith, had it not been thus severely quenched, might have grown into the fullness of Christ.'

A Letter to my Parishioners. Boston: Printed by I. R. Butts.

This is signed, A. D. Jones, Brighton, January 1, 1841, and is a plain, direct, and affectionate address of a faithful minister to his people on topics appropriate to the opening of the New Year. We make an extract which, as January has not yet passed by, our readers cannot deem unseasonable, and which some of them, we trust, will find useful. After several introductory remarks, the writer proceeds:

Suffer me thus to come under your roof, and at your firesides ask you a few plain questions.

1. I address the heads of the household. When at the marriage altar you pledged to each other your hearts and hands and earthly hopes, you took upon yourselves most solemn vows and weighty trusts. To each other you vowed fidelity and co-operation in whatever exigency should arise. In prosperity and adversity, in multiplying joys and increasing cares you were to be but one. Many years have passed over some of you—many mingled scenes have attended you, and many varied cares have fallen upon you. How is it with you now.

Have you been faithful to each other in the spirit of the marriage vow, and has an abiding affection held together the hearts which were linked in warm and early love? Has yours been a home of peace and order and content? Children have been given you, and as they have grown up, new obligations have been imposed upon you. Have those obligations been discharged? Have you consecrated them in baptism to Him who gave them? Have you counselled them to virtue, and strengthened them against the temptations of the world? Above all, have you set before them the example of a virtuous life? Has your conversation before them been chaste and pure and reverent? And in your daily life have they seen evil habits rebuked, and timely counsels enforced? Do their tempers and tastes and lives exhibit the fruit of your faithful admonitions and correct living?

Have you consecrated yourselves in the pure rites of our holy religion, thereby setting your children a good example in good things, and thus enforcing your instructions with the sanctions of religion? Is the altar of prayer erected in your dwelling, and does the voice of praise resound there evening and morning? Is the Bible read in your family circle? Is the Sabbath a day of rest and spiritual refreshment, and are you often seen on that blessed day in your place at church, with your little ones sitting around you, listening to the words of counsel and instruction, and bowing in reverence and praise before the Most High?

These questions have a pertinence and weight when put to the aged and middle-aged householder—to those who have but just commenced the important duties of a household they are worthy of consideration prospectively. If

they be calmly considered now, it will save a deal of vexation by and bye, and prepare you for a faithful life and a cheerful account of that life.

2. There are other members of the household than the heads. Them also I address. As children, have you been kind and dutiful? Some of you have reached mature years, and the snows of many winters cover the locks of your aged parents. Do they rejoice in your honor and virtue and reverence and love? Is it their delight to see you their stay and staff, and are you at once a comfort and blessing to their declining life? If they have dealt with you as a parent ought, your obligations have accumulated every year of your life. If they have failed to discharge their duty, it cannot exonerate you. When the account comes *their* delinquency cannot apologize for *yours*.

I need specify no more of the obligations growing out of the various relations of a household. They are all-important, and blessed are ye who have fulfilled them. To some of you they are almost concluded. The measure of your years is nearly complete. The eleventh hour is fast waning—doth it find you prepared for the account? To others they have but commenced. O, may the evening of life leave you but little to regret in view of the manner in which those duties may have been discharged.

3. But you all have duties extending beyond the domestic circle. How stands the reckoning with your fellow-creatures? In your business have you done no injustice to others? Have you dealt fairly and taken no undue advantage? Do the widow and the orphan bring no just accusation against you? Have the poor been justly and mercifully treated? Have no homes been made wretched by your avarice or injustice? Have you invaded no rights of innocence, or character? Have you inflicted no pangs in hearts you should have cherished?

Happy is he, who, as he is solemnly reminded of the close of all earthly things by the waning year, can call God to witness, that he hath not intentionally done wrong to any one of his brethren. To him the new year comes laden with promise, and eternity holds out the most glorious rewards.

4. And what have you done for the great cause of humanity? Has your charity been according to your means? As has been your ability, have you freely, cheerfully contributed to the support of knowledge and religion? Have you sought out opportunity to do good? Has your influence been thrown decidedly into the scale of virtue and order and sobriety and morality—in the society you have kept; the measures you have encouraged; the plans in which you have most heartily co operated? All this is summed up in one question, viz: have you 'loved your neighbor as yourself?' Then have you fulfilled the second great commandment, and 'art not far from the kingdom of heaven.'

5. To one more point I call your attention, and I have done. You are a moral being. What is your condition as such? Your account may stand well at home and abroad; with your family and the world; have you been faithful to yourself and God? Are there no unbroken vows? Have you discharged your covenant pledges?

To some of you God has spoken in a peculiar manner. deeply have your hearts been impressed with the value of true religion. You have been led to see the exceeding sinfulness of sin, and to long for the peace of reconciliation. You have wept and prayed and resolved,—how is it with you now, as you enter on this new and unknown year? Are you hardening your heart, or are you still anxious to obtain the favor of God, which is better than life? In one word, is your peace made with God?

The hand of disease has been laid on some of you. There was a design in this—a merciful design. Has it been realized? Has it made you more thoughtful and serious? Has it led to reformation? Has health come to the soul as well as to the body? 'Go thy way and sin no more, lest a worse thing come upon thee.'

The voice of mourning hath been heard around some hearth-stones. The beloved have been taken away, and their place left desolate. And some of you with bereaved hearts have bowed down in anguish. 'Has there been evil in thy dwelling and the Lord hath not done it?' Heavily hath the hand of affliction been on your heart—who ordered it? and for what? Can there be a doubt of its rectitude? And is there not a voice in the cloud? and whose voice? Have you paused to listen to it? Not only in words of consolation it speaketh,—there is wisdom there, and life and joy, if you have given it heed. Is it well with thee? The dead rest in the grave—the spirit is with him who gave it—yours is still the appointment of duty, care, toil, bereavement, opportunity, hope.

ALCOHOL AND DOCTRINAL PREACHING.

The 'Christian Reflector,' a Baptist paper, contains an interesting letter, dated London, Dec. 7, 1841, from JAMES ELLIS esq., Secretary of the British Temperance Society, in which we find this remark: 'The miserable standard of vital religion in England will be attributed partly to the influence of the drinking of ALCOHOL. I cannot deny that it is one cause!—DOCTRINAL PREACHING is perhaps another;—*exclusive* doctrinal preaching, including *allusions*, instead of inducements for the hearers, to practice.' We suppose the writer here refers to the perpetual inculcation of the 'five points' of Calvinism, which can do little more to produce *holy living* in a community, than the 'Elements of Euclid.'

SUNDAY SCHOOL SOCIETY.

Messrs Editors,—As one of the objects of your excellent paper is to communicate religious intelligence, you will be pleased I am sure, to receive an account of the quarterly meeting of this Society, held on Sunday evening last.

The meeting was more numerously attended than usual; and the best spirit prevailed.

The Committee of arrangements procured from the Howard Sunday School, the use of some most valuable Reports which had been written, as it seemed, by their teachers in answer to certain questions propounded to them by a Committee of the School, for a special purpose. It appeared, that in this School, and perhaps in one or two others in the city, the teachers are required or expected annually, to give an account of the condition of the respective classes, with suggestions for the improvement of their Schools. The reports in the present case were substituted for those annually required. Originally there were thirty-eight in number. Six only were read. They were full of valuable, practical, and in some respects, novel suggestions for the management and instruction of Sunday School classes; and no teacher could have listened to them, as it seems to the writer, without interest and profit. As we cannot find time or space, to specify any of these hints or modes of teaching in particular, we hope that one or two of these Reports at least, will find their way into the Register.

The practice of requiring such reports, was urged upon the attention of all Sunday Schools. Some of their advantages are these. They improve the teacher; they impart distinct information to the Pastors and Superintendents, of the manner in which the classes in any given school, are conducted, and which they can ascertain in no other way; they unveil to the view of all, the spirit, whether true or otherwise, and the ability of the teachers, who are engaged in the work; and they communicate respectively, suggestions of value, and improved methods of teaching, which otherwise might be confined to the individual.

The reports were sent by Messrs Cobb and Bayley, the Superintendent, and Assistant Superintendent, of the Howard Sunday School. The Directors of the Society must feel under great obligations to them for their consent, after urgent solicitations, to have them read, as they were not prepared for public use,—and for reading them, to the meeting.

After the reports had been read, the meeting was addressed successively by the President, Dr. Flagg, Rev. Mr. Clark, Mr. Mellen, Mr. Pope of the Divinity School, Cambridge; Geo. Bemis Esq., Rev. Mr. Sibley, Rev. J. T. Sargent, Dea. Moses Grant, Rev. Mr. Robinson of Medfield, Rev. Mr. Sullivan, and one other.

The remarks were of the most practical and fervent character; breathing the deepest interest in the spiritual welfare of the young; the importance of religious instruction; the power of Christianity over, and its adaptedness to the young mind and heart; the necessity of deep, personal, prayerful piety on the part of the teacher in order to success; the condition of society in regard to the morally exposed among the young of the less favored, in the community, and our duties as Christians in this respect; and the encouragement of the Sunday School teacher for perseverance in this excellent work, from the favorable results which have already attended the institution of Sunday Schools.

The meeting was opened with prayer by the Rev. Mr. Sullivan, and closed with singing the usual doxology. This will be numbered, we think, as among the most practical and successfull of the Society's meetings. L.

EXTRACTS FROM RECENT LETTERS.

Manchester, N. H. Jan. 26, 1841.

* * * 'I have preached, the two last Sundays, to the new Unitarian Society in this place. The audience was respectable as to both numbers and appearance. The choir of singers is large and skilful, accompanied by an organ and other musical instruments. The prospect for a good society is encouraging. They would like to find some candidate who would remain with them and visit in their families, as well as supply the pulpit. My engagements will prevent my staying longer at present. * *

H.

Rahway, N. J., Jan. 23, 1840.

* * * 'We have made a beginning. Several of the most intelligent people here are interested in our views, and there is a large floating population, not particularly connected with any of the Societies, from which some can be brought in. Many here have belonged to the liberal class of Friends; and I am surprised to find so little difference between their views and those of Unitarians. Some of them read Dr Channing's writings and with great delight; and they have spoken of him to me with much satisfaction, and of his sentiments as mainly their own. * * * The 'Old School' Presbyterians are narrow and bigoted enough; but, in general, I have not found so much prejudice against us as I expected. The services of Mr M. and Mr B. did much here to dispel it, and prepared the minds of the people for a more liberal exposition of Christian truth. On the whole, the prospect seems good. I will give you a fuller account, on my return. * * * W.'

Savannah, Geo., Jan. 19, 1841.

* * * 'The Church in Augusta, is undergoing repairs, and the members of the Society have taken pews in other Sanctuaries. As respects this place, Mr H. is popular, and his people regard his preaching very highly. The regular attendance at the church is respectable; and in the evening, when he delivers doctrinal sermons, the house is as full as could be desired; on one occasion it was crowded. * * * P.'

* * * 'My faith in preaching grows stronger. Besides our brethren at M., who appear to be doing well, a new society is starting up in C. A young man of our church, now resident there, says that $800 have been subscribed to support preaching for one year. How we need men of the right sort!'

To the Editors of the Christian Register.

I have seen an article in your last paper from the pen of Rev. N. Adams, relating to some remarks which I made at a late 'Convention,' respecting the Excommunication of Miss W. from the Essex Street Church.

It is my object in this communication respectfully to inform you that the 'statement' which I made at that Convention is, 'in every essential particular' not only *true*, but half the truth was not told. The *report* of my remarks in the 'Church Reformer' is but a sketch, and does not do me justice. A statement of facts will be given to the public soon, which will *show* whose statements are 'untrue.'

Respectfully yours,

J. V. HIMES.

Boston, Jan. 25, 1841.

CONGREGATIONAL SOCIETY IN STERLING.—We understand that Mr David Fosdick, Jr., has received and accepted a unanimous call to become the Pastor of the First Congregational Society in Sterling.

OBITUARY.

For the Register and Observer.

JONATHAN P. HALL ESQ.

Died on Sunday, after a painful sickness, Jonathan P. Hall, Esq. aged 75.

In the character, as in the lot, of this excellent person, there was little to attract the general notice, but every thing to command the affectionate confidence of his friends. His peaceful days were spent with a the scenes, which of all others he preferred, of domestic endearment and of daily avocation. His unpretending exterior accorded well with the modesty and simplicity of his spirit and with his truly innocent life. For he was with the pure and lowly, to whom Christ Jesus gives rest. And his unvarying tranquillity amidst every vicisitude of joy or sorrow, was the fruit at once of his happy temperament, and of his religious trust.

Mr. Hall was a good member of society, for most faithfully, though unostentatiously, did he fulfil all his relations, making happy by his kindness, and their confidence in his integrity, those—and they were not few—who came within his influence; while to his kindred he was peculiarly dear as a husband, father, brother, and friend. 'Some there are, who gratefully remember his prudent counsels and his considerate cares.

His last sickness, which was protracted, was sustained with an exemplary patience and cheerfulness of spirit. Amidst severe pain he dwelt sweetly on the memory of his heavenly Father's love, as it had been the subject of his own early and grateful experience; as he saw it in his works, or traced it in the history of his word; uttering reflections concerning it which only a sincere piety and habits of contemplation could suggest: and which it might have profited alike the wisest and the humblest to hear. And he has at length descended to his grave amidst regrets and fond remembrances, which it pleases God it should be the reward of true goodness and a well-spent life, to inspire. P.

INTELLIGENCE.

LIFE BOATS PROVIDED BY THE MASSACHUSETTS HUMANE SOCIETY.

The Trustees of the Massachusetts Humane Society having, by the aid of the Legislature, granting five thousand dollars for the purpose, provided Life Boats to be stationed at the most exposed points of the sea coast within the State; and having, conformably to the conditions of the grant, rendered their Report of the expenditure of the same,—it has been recommended to them by the Governor and Council, to make public their disposition of said boats.

They do, therefore, in compliance with this recommendation, and for the benefit of all whom it may concern, give notice, that Life Boats, twelve in number, are now provided, and placed under the direction of the Trustees at suitable stations for the relief of shipwrecked mariners and of others on our coast. Each boat suitably furnished, and made capable of being transported, when necessary, to any distance, is committed to the charge of ten discreet and ablebodied men, designated for this purpose by the Selectmen of their respective towns: five or six of their number being competent to the management. The names of the individuals thus designated, and whose services are gratuitous except in cases of special exposure or effort, are reported to the Trustees, and recorded in the books of the society.

The particular location of each boat, with the name of the captain or 'headman' of the company, who has charge of the same, is as follows:—

Nantucket—North Beach street—Edward H. Barker.
Martha's Vineyard—On the beach below Tower Hill, in Edgartown harbor—Benjamin Worth.
Three on Cape Cod, viz:—
Eastham—Nausett Beach, one mile south of the Light-House—Henry Hatch.
Truro—Three quarters of a mile north of the Highland Light-house—John Knowles.
Provincetown—Shout's Creek—Henry Atkins.
Scituate—Southerly end of the second cliff, about three quarters of a mile south of the harbor—Luther Prouty.
Cohasset—North side of the entrance to the harbor—George Nickerson.
Nantasket Beach—Hull Beach—Robert Gould.
Lynn—Long Beach—James Phillips.
Gloucester—Fort Point—D. Ryder.
Annisquam—At the Light-house, Wigwam Point—Samuel Witham.
Rockport or Sandy Bay—Long Cove—Eben Lowe.

In addition to the above, there is a Life Boat stationed at Plumb Island, under the care of the Newburyport Marine Society, who contributed two hundred dollars to the same.

Of the five thousand dollars received by the Trustees from the Treasurer of the Commonwealth, there has been expended in the construction of eleven of the above boats, and in the building of huts, suitable for their protection, the sum of four thousand nine hundred and sixty-two dollars seventy-two cents: leaving a balance unexpended of said grant, of thirty-seven dollars twenty-eight cents. One additional boat has been provided from the funds of the Humane Society.

The Trustees, in discharging the grateful duty with which they were entrusted by the Legislature, have thus carried into effect the humane and munificent provision of the Commonwealth. And they are happy in the confidence, that it will effectually subserve the benevolent purposes for which it was granted, and, with the blessing of Divine Providence, be the means of life and safety to their exposed and suffering fellow-creatures.

FRANCIS PARKMAN,
HENRY OXNARD,
Committee of Mass. Humane Society.

Trade with Africa.—The American trade with the coast of Africa has been of late rapidly increasing. As many as ten or twelve vessels from the single city of Salem have been engaged in this trade for several years. In the same trade, there have been engaged from forty to fifty vessels from other ports in this State, Rhode Island, New York, and Pennsylvania, extending their operations along the coast from Morocco to the gulf of Arabia. The cargoes have been chiefly American products, and of late years, the leading article,—we are told,—has been domestic cottons. A writer in the Boston Courier, referring to this subject says;—

This is a commerce which, from the vast extent of population embraced within these limits, is constantly increasing, and, at no very distant day, will be of great consequence to our ship-owners, merchants and manufacturers—as it now is to those of Great Britian, whose exports to Africa, I find, in reference to official statements amount to 7 or 8,000,000 dollars. That portion, too, which goes to the western coast of Africa, where our vessels are so much molested, has increased four fold within twelve or fifteen years. Among the exports to Africa, coarse cotton goods take the lead. In 1839, there were exported from England to Africa upwards of 7 1-4 millions of yards of plain and colored cottons, and most of them, probably, of a description which we can supply as cheap or cheaper, than the British traders and manufacturers—provided our vessels are protected in their voyages along this extensive Continent.

We have staples cheaper, and better adapted to the wants and wishes of these 50,000,000 of Africans, than any nation of Europe can supply, and the returns obtained in exchange for them are valuable and useful, and as these people become more and more civilized, will increase in quantity. And how are they to become civilized but by a free intercourse with the more enlightened christian nations of Europe and of this country? In no way so soon and so effectually as by a commercial intercourse, by which they will be taught the benefits—the personal and practical benefits of an interchange of useful commodities. The truth is, that the main obstacle, according to the most authentic accounts of these nations, to the suppression of the slave trade which exists in most parts of that continent, is the extreme poverty of its inhabitants, arising from the want of industry, and the only sure way of destroying this infernal slave trade, as well as the external, is to promote better habits and feelings, by pointing out in what way that poverty may be remedied. This process is now going on through the commercial intercourse of Europeans and Americans, and it is the principle on which the Colonization Society is founded—but what they have done, or are likely to do, is trifling indeed, compared with the more extensive intercourse of men, who, in all times and through all ages, have been the most active and efficient instruments of spreading abroad among mankind, the seeds of civilization.

Liberia and the Slave Trade.—The London Times publishes an article, in reference to Liberia, in which it is asserted that the Colony of Liberia is rather an *aid* than a *hindrance* to the *Slave Trade*. We quote the following passage.

We do not affirm that the American Colonization Society engages in the African slave trade, or encourages it, but that it finds abettors in their colony of Liberia, which within a very few years has become a focus of that nefarious traffic. For proof we refer to the following authorities:—

In February, 1838, the British Consul at Cape de Verds made the following communication to Lord Palmerston:—'On the 15th of February, 1838, arrived at this port a vessel under American colors, named Monrovia, last from Liberia, with a bill of sale and list of crew from the collector of that colony. This vessel had neither a register nor a sea letter. I have ascertained, without doubt, that she is a vessel belonging to Don Pedro Blanco of the Gallinas, has put in here directed to his agent, and that a cargo of slaves is ready for her. There is a black man on board for a flag-captain, who speaks English well. Don Pedro Blanco's agent in Liberia, is J. N. Lewis, commission merchant.'

Again, in 1837, Captain Nicholson of the United States Navy, reported to his government, that 'within a year four slave factories had been established almost within sight of the colony.'

Once more, the editor of the Liberia Herald published the following remarks in the colony, in May, 1838:—'The first requisite to the prosperity and advancement of the colony is the suppression of the slave trade in our vicinity. This trade has been gradually acquiring strength for the last four years. Its ravages have been more fearful, and the vessels engaged in it more numerous, than at any former period of the colony's history.'

A British, an American, and a Liberian authority will suffice to establish the correctness of our description of Liberia as a slave-mart.

Methodists.—A correspondent of Zion's Herald forwarded for that paper the following statement.

There were, in 1830, in New Hampshire, inhabitants, 269,633; Members of M. E. Church, 5,507; proportion of members to the whole population, about one forty-ninth.

In 1840—Inhabitants, 284,481; Members of M. E. Church, 9,296; proportion, nearly one in thirty.

Itinerant preachers, in 1830, 52; 1840, 81.

Nett gain in ten years—Preachers, 29; in Members, 3,792.

Vermont—Inhabitants, 1830, 280,679: Members of M. E. Church, 11,108; proportion to whole population, one in twenty-five.

1840—Inhabitants, 291,848; Members of M. E. Church, 18,000; proportion of members to whole population, one in sixteen.

Number of Preachers—In 1830, 73; in 1840, 133; increase of preachers, 60; increase of members, 6,892.

Canada contains, it is stated, about one hundred thousand Methodists.

The Baptists in Maine have 11 associations, 261 churches, 181 ordained ministers, 33 licentiates, 2,249 members added the past year; total members, in 1840, 20,490.—*Zion's Herald.*

Nasal Polypus.—The Western Journal of Medicine and Surgery states that Dr. Brice of Newark, Ohio, for more than thirty years a respectable practitioner of that place, has permanently cured three cases of polypus of the nostril by the root of the *sanguinaria canadensis*, or blood root. A decoction is made and applied to the part.

Length of Days.—A memoir addressed to the Academy of Sciences at Munich, by Dr. Tenzen, contains the following notice of the length of days in the principal cities of Europe. At Berlin and London the longest day has sixteen and a half hours, and the shortest seven and a half hours. At Stockholm and Upsal, the longest has eighteen and a half hours, and the shortest five and a half. At Hamburg, Dantzic and Stetten, the longest day has seventeen hours and the shortest seven. At St. Petersburg and Tobolsk, the longest has nineteen and the shortest five hours. At Tornea, in Finland, the longest day has twenty-one hours and a half, and the shortest two and a half. At Wardorbus, in Norway, the day lasts from May 21 to July 22, without interruption: and in Spitzbergen, the longest day lasts three months and a half.

Seizure of American Merchantmen.—Capt. Taylor, of the brig Waverley, arrived at this port from Sierra Leone, reports:—The barque Jones, of New York, was taken possession of at St. Helena, by H. M. brig Dolphin, on the 17th of September last, on suspicion of being concerned in the slave trade. The captain was on shore and would not give up his papers. The crew was then taken out, with the exception of the mate, (Mr Davis, of Salem, since dead) and two men, a prize crew put on board and sent to Sierra Leone for trial. After laying here eight weeks the barque was cleared, there being no proof of her being in an illegal trade. One of the crew is since dead. She is now lying here with no one to take charge of her, in charge of a shipkeeper only. She has money and cargo on board amounting to about $10,000.

The ship Sea Mew, of Salem, Capt. Briant, was brought here in charge of a prize officer and crew from H. M. brig Persian, taken on the south coast, on suspicion of illegal trade. The Court of Mixed Commissioners here, refused to have anything to do with the vessel, and I believe they are taking her to St. Helena, to give her up again to the captain. The captain during his stay here was a close prisoner on board, not allowed to see nor have any communication with any one. His crew were all taken out of the ship when she was taken, except the mate and cook.—*Philadelphia U. S. Gazette.*

Population of Tennessee.—It appears, by the recent census of Tennessee, that the entire population of that State is 823,067—of these, 629,492 are whites, 5,407 free colored, and 188,168 are slaves. The population of the State, in 1830, consisted of 535,746 whites, 4,555 free colored persons and 141,603 slaves; amounting, in all, to 681,904, being an increase, in ten years, of 142,163. The increase has been as follows: whites, 93,746; free colored, 852, slaves, 46,567.

The federal population of the State is 747,898. At a ratio of sixty thousand, in the representative population, Tennessee will be entitled to but twelve Representatives to Congress, and will, at all events, be only on par with Massachusetts. Her present number is thirteen. If the ratio is fifty-seven thousand, she will barely retain her present number.

Census of Georgia.—The increase of the population of Georgia, has not been so large as many had been led to anticipate, from the many improvements which have been made in that State during the few years past, and from the representations of the people of the State. It has however, been the largest proportionate increase of any of the larger Southern States. The whole number of its inhabitants is 619,164. Of these 363,303 are whites. 2,353 are free colored persons, and 253,508 are slaves. In 1830 the population of the State was 516,873. The increase has consequently been 102,291. This has been as follows: increase of whites, 66,497; increase of slaves, 35,927; decrease of free colored inhabitants, 133.

The federal population of the State of Georgia is therefore but 517,759. This, at a ratio of sixty thousand, will entitle the State to but eight Representatives to Congress, or one less than its present number. To enable the State to retain its present number of representatives, the ratio of representatives population must be as low as fifty seven thousand.

Tobacco.—German physicians estimate that half the deaths between 18 and 35, in that country, are produced by the use of tobacco.

Resumption in Georgia.—Governor McDonald has issued his proclamation requiring the Banks of Georgia to resume cash payments on the 1st of February.

The increase of crime within a few years, has been remarkable; and for the last few months particularly, the newspapers have teemed with accounts of the most shocking and unprovoked murders. It would be a difficult and a long task to account for this lamentable fact. There is however one cause which particularly forces itself upon the view of those connected with the press. It is probable that the publication of the crimes, tends somewhat to their increase. Familiarity with crime lessens the horror which it naturally excites, and suggests to evil minds its repetition. At the same time, the still greater evil of passing by the occurrence of enormous crimes without notice, must be manifest to every one. But the exaggeration and embellishment of crimes have become a serious evil. The temptation to this is particularly strong in papers which depend upon their daily sales, and to which a 'horrid murder' or a 'dreadful suicide,' are so much capital. And accordingly we find that the majority of these shocking accounts, first appear in papers of this class. They are eagerly copied it is true, into other papers, but those of the most terrible description, generally originate with the penny papers. A greater caution in the publication of such stories and particlarly a greater caution in regard to their accuracy, would subserve the cause of good morals.—*Prov. Journal.*

From the Daily Advertiser.

ARSENIC.

MR. HALE:—The attention of the public has been called to the subject of poisoning by arsenic, in consequence of two capital trials, which have taken place in this Commonwealth, during the past year. The disclosures resulting from these trials have led to some degree of alarm in the minds of the community, founded on the facts that this drug is insidious in its character; that it destroys life in a minute dose; that in its common state, that of white arsenic, it is without taste or smell, or any sensible quality which might lead to its detection; and lastly, that it is publicly sold by all our druggists, and is therefore at all times accessible to the careless and the malicious, as it is to other members of the community. There is strong reason for believing that this poison is every year a more fertile source of mischief among us, than the community have hitherto been led to suppose.

The chief commercial demand for arsenic is among certain classes of manufacturers who consume it on a large scale, such as glass makers, calico printers, shot manufacturers, &c. But its retail consumption is almost wholly occasioned by the use to which it is applied in destroying rats and other vermin. For this purpose it is put up by the apothecaries in papers, each large enough to destroy the lives of fifty men, and sold to persons who inquire for it. On a moderate computation, five hundred or a thousand of these papers are sold annually in this city to as many individuals, most of whom proceed to insert the powders in various articles of food, intended as baits, and spread them about their cellars and closets, there to be eaten by rats or mice, by children or adults, as the case may happen to be. Probably not a year passes without some fatal accident from this source. Last summer three Irishmen were employed to clean out a cellar in the south part of this city. In the course of their researches they found some gingerbread, which was no sooner identified, than devoured by them on the spot. Next morning two of them were dead, and the third narrowly escaped with his life. It is well known that scarcely a year elapses without cases of suicide, committed with arsenic. And in various instances whole families have been poisoned by arsenic inserted in their food, either through accident or by the agency of evil minded persons.

There is an article sold in our shops under the inoffensive name of "Cobalt" and much employed for the purpose of destroying flies. Its use for this object is so extensive, that some tons of it are every year sold by the druggists in our city, for this purpose alone. It is probably not known by those who make use of it that this article is really arsenic in another form, bearing the counterfeit name of a different substance.—It is commonly employed in provision shops, groceries, kitchens, and in other receptacles of food, by mixing it with molasses or spirit, and placing it about the rooms. So effectual is this substance in accomplishing its desired end, that in some establishments a quart or more of dead flies is swept up every morning after it has been thus applied. How far these flies, living and dead, may act as carriers in distributing the poison, the common sense of any one may enable him to conjecture.

Physicians are every year called to cases in which whole families, or many members of them, are seized with vomiting, great pain, and other distressing symptoms, from some unknown cause. The records of mortality contain many cases of death from "cholera morbus" and similar diseases, and these at the time are often ascribed to the use of common, and relatively harmless articles of food. From what has been stated, it is wonderful that such cases are not of much more frequent occurrence.

It has been thought by many persons that some legislative enactment is required to restrict the sale of this drug within salutary limits. But obstacles would be found in the way of legislation, resulting from the interference of private rights, the difficulties of discriminating between this and other poisons, and the farther difficulty of framing laws which in practice would secure the intended object. It is perhaps better to leave the matter to the sense of rectitude of druggists themselves, and the restraint of popular opinion. Arsenic in reality is only wanted in large masses at insulated manufacturing establishments, or in very minute quantities for medicinal purposes. Beyond this no conscientious druggist should retail or dispense this dangerous substance, nor even keep it in his shop, unless in the most guarded manner. The danger which attends other poisonous substances is comparatively inconsiderable, for most of them are either rare and high priced, or they possess sensible qualities so strong, as to lead to their easy detection. But arsenic has no tasteand little value. It is known as a poison *par excellence* to the depraved and ignorant part of the community. One would think that the duty of a citizen, and even common principles of self protection, should lead honorable druggists, who perhaps are not aware of the extent of the evil, to the abandonment of so dangerous a traffic.

JACOB BIGELOW.

Boston, Jan. 23, 1841.

*** The Treasurer of the Evangelical Missionary Society acknowledges the receipt of fifty dollars from Ladies of the Rev. Mr Peabody's Society in Portsmouth, N. H.

A DISCOURSE will be delivered in the Chapel in Phillips place, on Sunday evening next, by JAS. FREEMAN CLARKE, late of Louisville, Ky., being the first of a series, the object of which is the formation of a new religious Society in this city. The subject of the discourse next Sunday evening is the question '*What shall I do to be saved?*'

Services commence at 7 o'clock.

*** The *notice* referred to in our paragraph respecting the Evangelical Missionary Society has been this moment withdrawn. The Sermon, which it was expected would be delivered next Sunday evening, has been postponed, on account of illness in the preacher's family.

MARRIAGES.

In this city, Mr Sanford Fisher, to Miss Mary E. Hill; Mr William West to Miss Eliza Honners.

Jan. 24, Mr Everett Peters to Miss Sophia W. Gardner.

In this city, by H. Montgomery Esq. Mr Ansel L. Flanders, to Miss Nancy A. P. Pierce.

DEATHS.

In this city, 23d inst., Mr Theodore A. Russell, son of Hon. Benjamin Russel.

On Saturday morning, of consumption, after a long and distressing sickness, Mrs Betsy W., wife of Mr B. O. Ladd.

In Milton, Annette Louisa, daughter of Mr Jason Thayer, 11 months.

In Lincoln, on Tuesday morning, Jan. 26, Dea. Thomas Wheeler, 82.

In Scituate, suddenly, on Sunday 17th inst., Mr William Mills of this city, aged 77—an honest and upright citizen, and one of our most enterprizing mechanics. He assisted Mr Cox in building Charlestown Bridge and afterward went to Ireland to build one of the first wooden bridges there.

ENGLISH BOOKS.—The Friend, a series of Essays on the formation of fixed principles in politics, morals and religion, with literary amusements interspersed, by Samuel Taylor Coleridge, third edition, with the author's last corrections and an appendix, and a synoptical table of the contents of the work, by Henry Nelson Coleridge.

The Chronicles of Monstrelet—containing an account of the cruel civil wars between the houses of Orleans and Burgundy, of the possession of Paris and Normandy by the English, their expulsion thence, and of other memorable events that happened in the Kingdom of France, as well as in other countries.

Burton's Anatomy of Melancholy.—What it is, with all the kinds, causes, symptoms, prognostics and several cures of it, in three partitions, with their several sections, members, and subsections, philosophically, medicinally, historically opened and cut up, by Democritus, Junior, to which is prefixed a satyrical preface—the 16 edition.

The works of the Rev. Sydney Smith second edition, in three volumes. Lately received and for sale at TICKNOR'S, corner of Washington and school sts. j 30

VALUABLE SCIENTIFIC ENGLISH BOOKS.—Practical Treatise on Bridge Building, on the Equilibrium of Vaults and Arches by Edward Cresy, with many fine plates—Transactions of the Institution of Civil Engineers, in 2 vols, 4to—a Practical and Theoretical Essay on Oblique Bridges, by George W. Buck—The Builder's and Workingman's New Director, comprising explanations of the general principles of Architecture the practice of building, &c. a new edition, revised and much enlarged; illustrated with 141 copper plates and numerous wood cuts—Transactions of the Royal Institute of British Architects of London, 2d edition, with corrections and additions—Public Works of Great Britain, Railways, &c., in one folio volume—A practical treatise on Railroads and interior communications in general, 3d edition, with additions, illustrated by several new engravings, by Nicholas Wood, &c., &c.

For sale at TICKNOR'S corner of Washington and School streets. j 30

THE BEST HOURS OF LIFE.—Reminiscences of the Best Hours of Life for the Hour of Death. From the German of *Jean Paul Richter*. This day published by JOSEPH DOWE 22 Court st. j 30

ADAMS'S LETTER.—A Letter to Rev. Ezra S. Gannett, of Boston, occasioned by his Tract on the Atonement. By Nehemiah Adams, Pastor of Essex st. Church, Boston. A few copies, balance of the edition, for sale at twelve cents each.

JAMES MUNROE & CO.,
jan 23 134 Washington street.

ENGLISH BOOKS, by the Columbia.—India, illustrated by splendid engravings, 8vo—Russia, illustrated, and an historical and descriptive account of that Empire, splendid engravings—Dr Channing's Works, 5 vols 12mo—Davidson on Biblical Criticism, 8vo—Milne's Poems, 2 vols 12mo—Milne's Poetry for the People, 12mo—Newman's Lectures on Justification, 8vo—Cuvier's Animal Kingdom, 8vo—Burns' Poetical Works, 8vo—Donaldson's Neus Cratylus, 8vo—Andral's Clinique Medicale, 8vo—Montague's selections from Taylor and others—Schlegel's Lectures on Dramatic Art, &c, 8vo—Jamieson's Eastern Manners; Old Testament—Martineau's Hymns, 12mo—Chaucer's Poems, modernized, 12mo—Maunder's Scientific and Literary Treasury, 12mo—Moore's Poetical Works, vol 3—Facts to correct Fancies, by a Mother—Annual Register, 1839, 8vo—Bees, Pigeons, Rabbits, and the Canary Bird described—The Psalter, or Psalms of David, in English Verse, 18mo—Thomson's Conspectus of Pharmacopœia—Maps, Nos. 76, 84, 85.

Just received by J. MUNROE & CO., 134 Washington street. j 30

THOSE PERSONS who approve of the *one price* system in the sale of goods, are reminded that the subscribers adhere strictly to that principle.

They have just received another lot of those superior Black Cloths, which are warranted of permanent color, constantly on hand a general assortment of Cloths and Cassimeres, particularly stout Cassimeres, suitable for Boys' wear. Also, Tailors' Trimmings of every description.

KIMBALL & PHELPS,
j 30 No. 28 Washington street

NEW ENGLISH BOOKS, per steamer Columbia.—Scenes and sports in Foreign Lands, by Major Napier, 2 vols—Memoirs of the Life of sir S. Romilly, 2d edition, 3 vols—The Life of sir Humphrey Davy, by his Brother, 1 vol—Moore's Poetical Works, collected by himself, vols 1, 2 and 3—Blaine's Encyclopedia of Rural Sports, 1 vol—Hawker's Instructions to Young Sportsmen, 8th edition, 1 vol—Burmeister's Manual of Entomology, new edition, 8vo—Turton's British Shells, by J. E. Gray, 1 vol—Montgomery's Manufactures of Great Britain and America contrasted, 1 vol—Wade's History of the Middle and Working Classes—Geary's Designs for Tombs and Cenotaphs—Coleridge's Church and State, Lay Sermons, &c, Pickering—do Aids to Reflection do—do Confessions of an Inquiring Spirit do—the New Excitement, for 1841—Turkey and the Turks, by John Reid—Burns' Works, Tegg's edition, 8vo.

This day received and for sale by C. C. LITTLE & JAMES BROWN, Importers of Foreign Books, No. 112 Washington street. jan 30

FRENCH BOOKS, splendidly illustrated.—This day received—Histoire de Napoleon, par A. M. Laurent de L'Ardeche; illustree par Horace Vernet, 8vo—Aventures de Robinson Crusoe, par Daniel Defoe, traduction; nouvelle edition, illustree par J. J. Grandville, 8vo—Fables de La Fontaine, illustree par J. J. Grandville, 2 vols—Œuvres des Moliere; viguettes par Tony Johannot, notice historique par Saint Beuve, 2 vols—Don Quichote de la Mancha, par Miguel de Cervantes Saavedra; traduit et annote par Louis Viardot, vignettes par T. Johannot, 2 vols—Gil Blas de Santillane, orne de 600 vignettes par Gigaux, 8vo—Le Diable Boiteux, illustree par T. Johannot, 8vo—Cours Methodique de Geographie, par H. Chauchard et A. Muntz, illustree d'une grand nombre de gravures, 8vo—Excursions Daguerriennes; collection de 50 planches, representant les vues et le monuments les plus remarkables du globe, 2d and 3d livraisons—Paul et Virginie, par J. H. Bernardin Saint Pierre, splendidly illustrated, 8vo

For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington street. jan 30

WHO SHALL BE GREATEST?—being No. 4, Mary Howitt's Tales for the People and their Children; this day received and will shortly be published by J. MUNROE & CO. j 30

DR CARPENTER'S SERMONS.—This day received, a few copies of Sermons on various subjects, by the late Lant Carpenter, D. D., 8vo, London.

For sale by J. MUNROE & CO., 134 Washington street. j 30

Will be published on Monday February 1st.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for February.

The Distinction between Sacred and Profane History,
Holy and Common Days, Places and Forms
Exposition of Mark ix. 49
Encouragements of Christian Life. A sermon by Rev A. B. Muzzey
A Hymn
Silent Expressions
Integrity and Charity
The Mountain Town; The Useful Minister and the Magnanimous Boy
Religious Controversy
The Eclectic Review on the Liverpool Unitarian Controversy
Notices of New Books—Intelligence &c &c

WILLIAM CROSBY & CO.
j 30 118 Washington st.

MISS MARTINEAU'S NEW WORK.—The Hour and the Man; a historical romance, by Harriet Martineau, author of Deerbrook, &c &c.

Just published; for sale by J. MUNROE & CO., 134 Washington street. j 30

THE CHESS PLAYER.—Just published by NATHANIEL DEARBORN,—The Chess Player, illustrated with diagrams. Containing Franklin's Essay on the Moral of Chess,—Introduction to the Rudiments of Chess, by Geo. Walker, Teacher,—to which are added the three games played at one and the same time by Philidor, sixty Openings, Mates and Situations, by W. S. Kenney, Teacher, with remarks, anecdotes &c., and an explanation of the round Chess Board. j30

COTTON FLANNELLS, Shirtings and Sheetings may be obtained at the One Price Store, No. 28 Washington st., at uncommonly low prices. j 30

FOR SUNDAY SCHOOLS.—Select Hymns for Sunday Schools and families. The balance of the Edition for sale at 88c per dozen. Hildreth's Lives of the Apostles for Children, price 25c. Cumming's Questions on the Historical parts of the New Testament, for Schools and families with four maps—price $2 per dozen.—Also, Worcesters and Channing's Catechisms. For sale by S. G. SIMPKINS, 21 Tremont Row. j 16

USEFUL BOOKS.—Old English Prose Writers, consisting of selections from the works of Jeremy Taylor, works of Sir Thomas More, Feltham's Resolves, divine, moral and political, Latimer's select Sermons; edited by Rev A. Young.
Alice Bradford, or Experimental Religion
Dissertations and Discourses on the Evidences and Spirit of Christianity
Meditations for the Afflicted, Sick and Dying
Maundrell's Journey

POETRY.

CHRISTIAN SYMPATHY.

'Rejoice with them that do rejoice, and weep with them that weep.'—Rom. xii.

I saw a dark and mournful sight:
Young, lovely, and beloved, there lay,
Cut off in one eventful night,
The lover's hope, the parent's stay;—
I saw the darkness of despair
Sit on the troubled faces there.

I saw a gentle form draw nigh
To soothe that anguish vast and deep;
Well had she read the mandate high,
And learned to 'weep with them that weep,'
And well she knew to make each tone
Of kind compassion all her own.

I heard a strife of many woes,
I heard a harrowing tale of care;
The sigh, the prayer of anguish rose:
I looked again—that form was there;
And still she seemed intent to keep
The charge, to 'weep with them that weep.'

I could not choose but love the zeal
That led her ready footsteps on,
And yet, methought, I seemed to feel
But half the Christian's errand done;
And oft I hoped to hear the voice
'Rejoice with them that do rejoice!'

I turned—there came before mine eyes
A scene,—no theme for poet's song;
A calm display of tranquil joys,
Joys such as oft to earth belong;
But, largely given, too seldom raise
The heart to Heaven in grateful praise.

And ONE was there—and she was kind
And gentle as the last had been;
But yet her glance was not behind,
But ever on the forward scene,
Intent the cup of bliss to fill,
And warding off impending ill.

I saw her smoothing o'er the way
Of tottering age,—I saw her hand
Deal out enjoyment, day by day,
And bid the grateful thought expand;
And still, where'er she moved, to Heaven
More grateful praise, methought, was given.

I saw the threatening cloud pass by
Before it fell in showers of woe,
No time for dark despondency
To gather on the gloomy brow;
Life brightened—and I heard the voice
'Rejoice with them that do rejoice.'

I would not take the meed of praise
From kindness, soothing, pitying, tried;
I love the friend of adverse days,
In sorrow ever at our side,
Whose watchful eyes attentive keep
The mandate, 'Weep with them that weep:'

But when I look through all the round
Of mortal life, and see its good
So vainly sought, so rarely found—
Unknown, because misunderstood—
I prize yet more the friend whose voice
Instructs my spirit to 'rejoice.'—*Monthly Repos.*

MISCELLANEOUS.

[From the Philadelphia Chronicle.]

A CHAPTER FOR YOUNG HUSBANDS.

Walking the other day with a valuable friend who had been confined a week or two by sickness to his room, he remarked that a husband might learn a good lesson by being occasionally confined to his house, by having in this way an opportunity of witnessing the cares and never ending toils of his wife, whose burdens and duties and patient endurance he might never have otherwise understood. There is a great deal in this thought, perhaps enough for an '*editorial*.' Men, especially young men, are called by their business during the day, mostly away from home, returning only at the hours for meals, and as they can see nearly the same routine of duty, they begin to think that it is their own lot to perform all the drudgery, and to be exercised with all the weight of care and responsibility. But such a man has got a very wrong view of the case; he needs an opportunity for more extended observation, and it is perhaps for this very reason that a kind Providence arrests him by sickness, that he may learn in pain what he would fail to observe in health. We have seen recently a good many things said in the papers to wives, especially to young wives, exposing their faults, perhaps magnifying them, and expounding to them, in none of the kindest terms, their duty and the offices pertaining to 'woman's sphere.' Now we believe that wives, as a whole, are really better than they are generally admitted to be. We doubt if there can be found a large number of wives who are disagreeable and negligent, without some palpable coldness or short-coming on the part of their husbands. So far as we have had an opportunity for observation, they are far more devoted and faithful than those who style themselves their lords, and who, by the customs of society, have other and generally more pleasant and varied duties to perform. We protest then against these lectures so often and so obstrusively addressed to the ladies, and insist upon it that they must—most of them—have been written by some fusty old bachelor who knew no better, or by some inconsiderate husbands who deserve to have been old bachelors to the end of their lives.—But is there nothing to be said on the other side? Are husbands so generally the perfect, amiable, injured beings they are so often represented? Men sometimes declare that their wives' extravagance have picked their pockets, and that their never ceasing tongues have robbed them of their peace, and their general disagreeableness has driven them to the tavern and gaming table; but this is generally the wicked excuse for a most wicked life on their own part. The fact is, men often lose their interest in their homes by their neglect to make their homes interesting and pleasant. It should never be forgotten that the wife has her rights—as sacred after marriage as before—and a good husband's devotion to the wife after marriage will concede to her quite as much attention as his gallantry did while a lover. If it is otherwise, he most generally is at fault.

Take a few examples. Before marriage a young man would feel some delicacy about accepting an invitation to spend an evening in company where his 'ladye love' had not been invited. After marriage is he always as particular? During the days of courtship, his gallantry would demand that he should make himself agreeable to her; after marriage it often happens that he thinks more of being agreeable to himself. How often it happens that married men, after having been away from home the livelong day, during which the wife has toiled at her duties, go at evening again to some place of amusement, and leave her to toil on alone, uncheered and unhappy. How often it happens that her kindest offices pass unobserved, and unrewarded even by a smile, and her best efforts are condemned by the fault-finding husband. How often it happens, even when the evening is spent at home, that it is employed in silent reading, or some other way that does not recognize the wife's right to share in the enjoyments even of the fireside.

Look, ye husbands, for a moment, and remember what your wife was when you took her, not from compulsion, but from your own choice; a choice based, probably on what you then considered her superiority to all others. She was young—perhaps the idol of her happy home; she was gay and blithe as the lark, and the brothers and sisters at her father's fireside cherished her as an object of endearment. Yet she left all to join her destiny with yours; to make your home happy, and do all that woman's ingenuity could devise, to meet your wishes and to lighten the burdens which might press upon you in your pilgrimage. She, of course, had her expectations too. She could not entertain feelings which promised so much, without forming some idea of reciprocation on your part, and she did expect you would after marriage perform those kind offices of which you were so lavish in the days of betrothment. She became your wife! left her own home for yours; burst asunder as it were, the bands of love which had bound her to her father's fireside, and sought no other boon than your affections; left, it may be, the ease and delicacy of a home of indulgence, and now, what must be her feelings if she gradually awakes to the consciousness that you love her less than before; that your evenings are spent abroad; that you only come home at all to satisfy the demands of your hunger, and to find a resting place for your head when weary, or a nurse for your sick chamber when diseased?

Why did she leave the bright hearth of her youthful days? Why did you ask her to give up the enjoyments of her happy home? Was it simply to conduce to your own comfort? Or was there some understanding that she was to be made happy in her connection with the man she dared to love?

Nor is it a sufficient answer that you give her a home; that you feed and clothe her. You do this for your help; you would do it for any indifferent housekeeper. She is your wife, and unless you attend to her wants, and in some way answer the reasonable expectations you raised by your attentions before marriage, you need not wonder if she be dejected, and her heart sink into insensibility; but if this be so, think well who is the cause of it. We repeat it, very few women make indifferent wives, whose feelings have not met with some outward shock, by the indifference or thoughtlessness of their husbands. It is our candid opinion that in a large majority of the instances of domestic misery the man is the agressor.

GONE, BUT NOT LOST.

Just above the Highlands, the Hudson is widened, into what is called Newburgh Bay; it is a beautiful expanse of water resting against the hills, as if it had gathered itself up for strength before it burst away through the mountain barriers into the sea. On the eastern shore as it slopes toward the bay, is a church and churchyard, as delightfully planted for prospect as any on the banks of this river. It was in this grave-yard that I first met, on a tomb-stone, the inscription that stands at the head of these lines, and the scene and the associations render the mention of the circumstance suitable.

'Gone, but not lost.' It was the tribute of affection and faith. It expressed in simple but graphic words the sad truth that one was gone, and also the sublime assurance that the departed was not lost.

Was it a fact? I confess it startled me at first. A few months since and the one whose grave I was standing by, and lived and moved, and filled perhaps no little space in a wide circle of friends. But the place was now vacant; the outer man had been seen to fail day by day, death finished the work, the grave covered it up, the worms had their prey. And not lost! not lost! I reasoned a moment before I could be satisfied that the epitaph was not (like most epitaphs) mere rhetoric.

A broad and beautiful stream was before me. Its waters were rolling silently but steadily on towards the mighty sea. They are here—they are gone—never, never to return. Are they lost? Every drop is there, as pure and perennial as when gliding at my feet.

A white sailed vessel was just entering the gap of the Highlands; the summer breeze freshened, and bore it out of view. It was gone, but it was not lost.

The star that 'melts away into the light of heaven' when the brighter sun rises on the world or the star that goes down behind the western hills, or the sun itself that sets in glory is gone: but to shine again with equal or brighter lustre. It is not lost. Not a ray of its living light has perished.

A holy man in the early ages of the world, walked with God and 'was not'—for God took him. He was gone. The places that knew him once, knew him no more. But he was not lost. He lived; he yet lives.

A certain prophet of the Lord was walking with another whom he tenderly loved; and suddenly there 'appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horses thereof. And he saw him no more.' He was gone, but not lost.

A disconsolate female came to the grave of her best beloved friend, and as she saw that his precious remains were gone, she cried, 'They have taken away my Lord, and I know not where they have laid him.' She thought in her sorrow, as most of the bereaved are wont to think, that she had lost her all; when one stood before her and said 'Mary,' and the joy of life from the dead burst in rapture on her soul. It was the voice of her beloved. She had found her Lord. He was gone, but not lost.

This was a natural, if not a proper train of thought. A believer writes this inscription over the ashes of a departed saint. Day by day disease wears away the tabernacle of clay; by and by death dashes in pieces the 'golden bowl' and the wheel at the cistern stands still. But the freed spirit starts into new existence before the eternal throne, and like an angel of light leaps in gladness and glory unutterable and inconceivable. And is that saint *lost*? In a diamond mine is found a clod of earth that contains a gem of great price. It is taken from him that found it, and polished for him who owns the mine and all its gems; and now it sparkles on the bosom of the queen, or shines radiantly in the royal coronet. Is that jewel lost? And if the Monarch of the Universe could find, in the darkness of this lower world, gems that infinite skill can polish for his use, shall we count them lost when he makes up his jewels and takes them to himself? If he should send for these little ones that are this moment laughing in the innocence of their young hearts at my feet, and set them as stars in his crown, shall I break my heart with grief as if my children were lost. So Payson reasoned. I asked a friend whom I met after long separation, 'How many children have you?' 'Two here,' said he, 'and one in heaven.' He would not reckon lost the one first found and saved. He was right. Of such is the kingdom.

They are not lost who die in Christ. They live and reign and rejoice in the midst of, the throne and the Lamb. Then 'weep ye not for the dead,' as though they were lost. They are safe where danger, disease or death will never reach them. In the hope of a joyful resurrection, commit their ashes to their kindred dust, and write over them, 'Gone but not lost.'—*N. Y. Observer.*

'I WISH I WAS A KITTEN.'

'I wish I was a kitten,' said little Mary E. to her mother, one day, 'I do wish I was a kitten: then I could play all the time, jumping and running, and rolling a ball: Oh! how pretty she does look! see, Ma, only see her play.' Mary E. was a very good girl, but excessively fond of play. Her mamma thought that all little girls should sew a part of the time, and she fitted her some nice work that day, and had seated her on a stool by her side. For a while she worked very well; but pretty soon she grew tired and began to wish she was a kitten, as I told you. Her mamma thought she would teach her a lesson; so she said; 'Well, Mary, you may be kitten a week, if you will finish that work first.' 'Be a kitten,' said Mary laughing, 'how can I be a kitten?'—'Why, I mean you may act just like one, play all the time, and not sew, and we will call you kitty.' 'Oh! ma, I wish you would, it would be so nice and funny; but do let it be more than a week, a week is not half long enough.' 'Well, my dear, be a kitten a week, and then, if you like it, I may let you be longer.' 'You are very good,' said Mary, and soon she finished her work and went to play. First she rolled her ball and marbles about the room: then she played in the garden and chased butterflies until she quite forgot it was tea time. When she went in she found her little sister Emily had gone to bed, and she had to go to Betsey, the domestic, to get her supper, as all 'kittys' do. The next day she frolicked as much as ever. At noon some ladies called, of whom she was very fond. She heard them ask for her, and was very much disappointed, though she could hardly help laughing, when she heard her little sister tell them that 'she was a kitty that week, and her mamma could not let her come into the parlor.' That night she went to bed so tired that she could hardly rest. She began to wonder if kittens were always so tired, and why it was that her mamma did not hear her say her prayers, as she did Emily. Then she recollected that kittens and such things, had no souls, and could not go to heaven when they died, and she almost wished that she had not chosen to be one. The next morning was very bright and sunny, and when Mary awoke she found her sisters almost ready to go to Sabbath school. She watched them eagerly sometime, and listened to the chime of the church bells; then she thought of her beloved teacher, and class, and could hold out no longer. Bursting into a flood of tears, she threw her arms around her mother's neck, and besought her that she might go, saying she did not wish to be, or do any thing that would keep her from the Sabbath school.

The lesson was a very good one, for Mary became an industrious little girl, and she would tell you now, that she feels very grateful to God for giving her a kind mother, that can direct her what to do—and that every little girl and boy ought to thank him for giving them souls—that may be constantly increasing in knowledge and happiness—and then dwell with God—and that he has not made them like brutes that can frolic for a few years—and then die and nothing more be known of them.—*S. S. Visiter.*

NATURAL HISTORY OF THE HONEY BEE.

The bee, when collecting the pollen of flowers, which constitutes the 'bee bread,' never passes from one kind of flower to another, as has been supposed. If it first light upon a honey suckle, it continues to collect the pollen from this flower, until it has loaded its little thighs with as much as it can carry away. The bee is governed in this by an instinct, that makes it a co-laborer in the ordinary work of natural re-productiveness. The pollen, or fructifying dust, is carried from flower to flower of the same species, and thus the bee aids the operations of nature by distributing the pollen, necessary to the fruitfulness of plants. If the bee were to pass from a clover blossom, with the pollen adhering to its body, and light upon a honeysuckle, the fructifying dust of the clover blossom, applied to the honeysuckle, would produce a hybrid, or mongrel species of flower. How wonderful are the orderly operations of nature—and certainly, among the most wonderful, is this peculiar instinct of the honey bee.

DECLINE OF THE DRAMA.

London, Sept. 3, 1840.

The drama seems to be in a transition state at present, and many are the schemes which pass through the minds of interested parties for the restoration of its former splendor. But the fate of the old drama is inevitably sealed. Theatres are everywhere closing, their managers daily becoming bankrupts, and the unfortunate beings who have figured upon the stage, are plunged into the very depths of misery and privation. The two patent theatres, Drury Lane and Covent Garden, do not pay the interest of their present debts.

There are many reasons why the drama should decline in England, as society improves in taste and morals. In the first place, the theatres of England are very profane places, more so than those of any other European country. The saloons are more filled with and made the rendezvous of abandoned women, and all round the boxes is a Cyprian walk like the *Boulevarde des Italiens, or Place de la Bourse* at Paris. Nor can this be prevented without a ruinous sacrifice, were the manager ever so morally disposed. Braham attempted it at the St. James' Theatre, and failed. The 'ladies' not only still preserve the rights of promenade, but many of them are honored with places on the free list with the gentlemen of the press, to act as lures or decoy birds to the worshippers of Avon's Bard.

The second and most probable cause of the decline of the drama, is the increasing love of peace, and its accompanying refinements, which characterize modern times. Tragedy, or the higher order of dramatic representation, is becoming more and more offensive to delicate minds. The barbarous manners and heroic exploits of our ancestors—the chivalrous adventures of haughty barons and supercilious chiefs—the constant appeal to murderous weapons to terminate quarrels and administer justice—the intrigues, plots, mines and countermines of ambitious or avaricious monsters—together with constant and blasphemous appeals to the Deity—which are generally the central points of interest in a legitimate drama—cease to give pleasure to the human mind, when the war of blood and fierce passion has subsided into the intellectual and moral warfare of words and arguments. For this very reason tragical representations must give way, and experience the fate of gladiatorial combats, and bull and cock fights, as having a tendency to sanctify violence by clothing it in authority, and making its agents the objects of public admiration.

THE USE OF NICKNAMES.

The use of nicknames is an expedient of intolerance which has proved very efficient. In general they are a condensed calumny. They are fastened upon a party with the intent of impairing its credit by enlisting against it, not reason, but prejudice. The first revolutionists in Holland were denominated by their enemies 'Les Gueux,' the *beggars*. The French Protestants, after wearing several other opprobrious designations, at last were called by the well known nickname of *Huguenots*; which is supposed to have originated from their hiding themselves in secret places and appearing only at night, like king Hugon, the great hobgoblin of France. At the outset of the French Revolution, the aristocratic classes bestowed upon the discontented lower orders, the derisive epithet of '*Sans Culottes*.'

The name of *Puritans* was given by way of ridicule to those staunch advocates of increased purity, the reformers of the Reformation; from whom the people of New England in general derive their origin. During the English Commonwealth, the nickname of *malignant* was a stout weapon against the adherents of the old government. Before that time the opposing parties had been denominated *cavaliers* and *round-heads*. The former epithet sprang from the lordly bearing and romantic spirit of the royalists; the latter from the cropt hair of their fanatical opponents. The singular nicknames, *Whig* and *Tory*, which have undoubtedly acquired more extensive notoriety than any others recorded in history, took their rise in the reign of Charles II. of England. It is said that the name whigs, applied by the court-party to the opposition, was derived from the common Scotch beverage of sour milk, denominated *whigg*; while the republican party stigmatized the royalists with the epithet tories, which was the name of certain Irish robbers. It is doubtful whether the former epithet was given from a supposed resemblance in point of acidity between the beverage referred to and the disposition of the whigs; or from a contemptuous allusion to the general poverty and meanness of their condition—sour milk being the common beverage of the indigent in Scotland.—*Biblical Repository.*

CHRIST LOVED HIS MOTHER.

The last thing I have to say about the character of Jesus Christ is, he loved his mother. The Savior was nailed to the cross; the whole weight of his body was suspended from his lacerated limbs; and here he had to hang, hour after hour, till life actually sunk under the power of suffering; but even here he did not forget his mother. He gave, in the most touching manner possible, his dearest friend a charge to be kind to her, to protect her, to take care of her as long as she should live. He did this, almost by a word; for under such circumstances it was torture to speak. 'BEHOLD THY MOTHER.' That was all; but it was enough. Now let me ask each one of my readers, whether young or old, who has a mother still in life, to go and devise some act of kindness and affection for her in imitation of the dying example which the Savior set us. Do something to cheer and comfort her; even if it is no very substantial act of kindness, it will give gladness to her heart, as a memorial of your kindness and affection.—*Abbott.*

THE CATHOLIC CHURCH IN THE U. STATES.

It is stated in the Catholic Almanac for 1841, just published in this city by Fielding Lucas, Jr., that the Catholic population of the U. States is estimated at 1,360,000. The number of clergymen i. e. the ministry is 436, otherwise employed, 109—total 545. The number of churches and Chapels is 512; churches building, 27; other stations, 394. There are 17 ecclesiastical institutions, with 144 clerical students. The female religious institutions number 31, and the female academies 49. There are in the female academies 2,782 pupils. The literary institutions for young men number 24, and the young men in them 1,593. The number of Catholic bishops in the United States, is 17. During 1840, the accessions to the priestly office have been 85. The Archdiocess of Baltimore, which comprises the State of Maryland and the District of Columbia, has 68 churches and chapels, 2 churches building, and 10 other stations. The number of clergymen in the ministry is 38, and the number otherwise employed, 31. There are 633 young men in the colleges of this See, and 530 pupils in the female academies.—*Sun.*

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